W. H. BOOK.

THE COLUMBUS TABERNACLE SERMONS

BY

WILLIAM HENRY BOOK

MINISTER OF THE TABERNACLE CHURCH, COLUMBUS, IND.

AUTHOR OF "REAL LIFE," "BAPTISM IN CHART FORM," ETC.

STENOGRAPHICALLY REPORTED BY

WALTER C. GALBRAITH, 1908

THIRD THOUSAND

1913

THE STANDARD PUBLISHING COMPANY

CINCINNATI, O.

Copyright, 1909, by
The Standard Publishing Company,
Cincinnati, O.

To

"The Tabernacle Church of Christ,"

Columbus, Ind.,

In whose pulpit these sermons were preached, in whose service I have spent the most fruitful years of my ministry, and among whose members I count many earnest and loyal friends, this volume is lovingly inscribed as a token of gratitude for many expressions of co-operation and Christian fellowship.

Digitized by the Internet Archive
in 2025

https://archive.org/details/columbustabernac0000will

PREFACE

Hoping that the sermons contained in this small volume may be the means of leading sinners to Christ and church-members to heaven, it is started on its mission.

The author has not tried to attain unto literary distinction, but to give you the old gospel in its simplicity. The sermons were not preached before a mirror with studied gesture, but came as heart-drops as he stood night after night before audiences which had come to learn the way to God. They were stenographically reported by Walter C. Galbraith, a member of the Tabernacle Church. Dear reader, when you peruse these pages, cast away all prejudice, if you have any; compare what you find with God's word, and if you find it in harmony with this Word, accept it. If not, cast it aside.

WILLIAM HENRY BOOK.

COLUMBUS, Ind., September, 1909.

TABLE OF CONTENTS

SERMON I.

THE INCARNATION 1

SERMON II.

MOSES A TYPE OF CHRIST 18

SERMON III.

EXCUSES 34

SERMON IV.

EXCUSES NO. 2 49

SERMON V.

CLIMBING HEAVENWARD; OR, THE KEYS OF THE KINGDOM 71

SERMON VI.

BROTHERLY LOVE 91

SERMON VII.

EVOLUTION OF GOD'S ETERNAL PURPOSE IN THE SCHEME OF REDEMPTION 112

SERMON VIII.

CONVERSION OF A DISTINGUISHED CITIZEN 129

SERMON IX.

THE CHURCH OF CHRIST 142

SERMON X.

THE NEW BIRTH 157

SERMON XI.

The Holy Spirit 171

SERMON XII.

The Communion of the Blood and the Body of Jesus Christ 183

SERMON XIII.

The Ark a Type of the Church 200

SERMON XIV.

What Must I Do to be Saved? 214

TABERNACLE CHURCH OF CHRIST, COLUMBUS, IND.

THE COLUMBUS TABERNACLE SERMONS

SERMON I.

THE INCARNATION.

TEXT.—Matt. 5: 13-16: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

When a man is elected to the Presidency of the United States every true-hearted patriot looks forward with the keenest interest to the coming of his message, because he expects to see outlined in this message the purposes of the President, which are to be executed in his administration.

The children of Israel had been for many years expecting the Messiah, the King of the Jews, to make his appearance, and now that he has come, they naturally listen with great enthusiasm to the words of his message, which is the Sermon on the Mount—the constitution of his proposed kingdom soon to be inaugurated.

In this glorious message we find the words of our text. The Saviour here uses two figures to teach the

truth of the incarnation or the succession of the Christ life and doctrine.

Salt is an earthy substance found in the veins of rocks and its purpose is to preserve life and prevent death. Its business is to save, and whenever it loses this power, Jesus said it should be cast out. If you have not made your home better, *i. e.,* if the husband has not made the wife a better woman and the wife has not made the husband a better man; if the parent has not made the child a better child, and if the child has not made the father and mother better parents, their lives for Christ have been failures. If you have not made this world more like Christ by the Christ life in you, then you have lost your power as a church-member and have no business in the church.

I am more and more impressed with the fact that the church of to-day stands greatly in need of discipline. We have been so anxious to add numbers to our rolls that we have, in order to accommodate the world, lowered the standard; have taken some of the bars down that the world might jump in—and while doing that, the church jumped out, and things are now so mixed, it is hard to tell who are in and who are out. In some congregations there are only two ways to get out—die or get religion. Sometimes the best thing that can be done for a man is to amputate the diseased member. This is true with the church of our Lord Jesus Christ.

On one occasion, at a great conference of preachers, they were making their reports for the year. One of the most brilliant men of the conference, in making his report, said: "We have had a great revival in our

church; showers of blessings are soon to come to us from the presence of the Lord."

Somebody said: "Brother, how many additions have you had?"

"Not one."

"How much money have you raised for Foreign, Home and State Missions?"

"Fallen away below the mark."

"Then, how do you mean to say that you have had a revival?"

"We have excommunicated forty dead church-members," he said, "and we are beginning to get ready now for fruit-bearing."

And I believe, beloved, that what we need to-day throughout Christendom is not a revival in additions, but a revival in subtractions. We want to make men and women to understand that when they come into the church of Jesus Christ they are to let their light shine, and, like the salt, be a power to save when they come into contact with men and women lost; become an influence for good rather than become stumbling-blocks over which sinners fall into perdition.

When the ship is in the ocean, it is all right; that is the place for the ship. But whenever the ocean gets into the ship, then there is danger of a wreck—something is going to happen. As long as the church of Jesus Christ is in the world, she is in her proper place; but when the world gets into the church, then she has lost her power, she has lost her influence—there is danger!

Christ here teaches the true idea of apostolic succession. Christ came to give the world an introduc-

tion to his Father. (See John 14:7-11.) He succeeded in this, but the world did not know the Son. He sent the Holy Spirit to dwell in his church and the mission of the Spirit is to reveal the Son. (See John 15:26, 27.) This revelation is to be through the church. Christ said, while on earth, "I am the light of the world." Again he said, "Ye are the light of the world."

We speak of Christ as being human and divine, but do you not know that the church is also human and divine? Christ was God incarnate—God in the flesh. God is yet revealing himself through the flesh, which is his church. As the morning dewdrop reflects a full and a complete sun, so must every Christian reflect a full and a complete Christ. Before we were converted, we were like a cluster of unlighted candles, only waiting the touch from the hand of divinity. You move a lodestone over your table covered with needles and the needles will fasten themselves to the magnet; but touch these needles with your knife, and it fails to lift them. But suppose you rub the knife blade over the lodestone and then try it. What will be the result? The needles are at once attracted by the knife because of its borrowed magnetism. If we have come into contact with the divine magnet, we will, because of our borrowed divinity, the Christ in us the hope of glory, be able to draw men.

Some churches are anxious to have a drawing preacher in order that their house may be packed and people may be turned away. If the preacher draws by anything else than the Christ in him and in his sermons, the final result will be death and not life. Yes,

give us a drawing preacher and a drawing church. Give us a Spirit-filled preacher and a Spirit-filled church, and then sinners will be turned unto God. We have the privilege of being human saviors, miniature Christs. In Phil. 2:15 we are called luminaries, and Paul tells us of the epistles of Christ. You have read the epistles of Paul, Peter, Jude, James and John, but do you know that the world is reading the epistles of Jesus Christ? (See 2 Cor. 3:2-4.) The only Bible the world reads is your life. Live Christ and you have preached a good sermon, one that infidels and scoffers can not criticize nor dispute. How many of us are giving the wrong impression by our false life! Many persons are in the world to-day, not because they would not love Christ, but because they do not know Him. Worldly-minded church-members have given the wrong impression.

One of our preachers said to a lady member of his flock: "Have you spoken to your husband recently about being a Christian?"

"No," was the reply. "I have given him up."

"Do you mean to say that you are not going to try any longer?"

"No; I have stopped talking to him and mean now to show him how."

The Spirit operates through the Word. He also operates through men. The Sidonians one time decided to elect a king, and all who desired to be applicants were requested to watch for the sun, and the one who first got a glimpse of the king of day was to be proclaimed their ruler. They turned their faces toward the east—all but one—watching eagerly for

the sight, when all at once some one cried: "I see it! I see it!"

"Where?" the people cried.

And as they turned their faces to the west the reflected light was seen on the mountain-tops. Often sinners get their first glimpses of the true light as it is reflected from Christ's followers.

I knew a woman who lived in a community where I at one time resided. At every revival she would get up to testify for the Lord, and two weeks after the protracted meeting closed she ceased bearing testimony for the Lord, but testified for the devil in the ballroom and at the card-table. On one occasion, an evangelist was conducting a meeting, and he called for everybody who loved the Lord to stand up, but I, being a preacher of the gospel, remained seated.

This woman came to me, and said: "Bro. Book, why don't you get up and testify for the Lord?"

I said: "Sister, I believe in testifying for the Lord three hundred and sixty-five and one-fourth days in the year by my life, and not simply by word of mouth in a protracted meeting, and then go out and spend the rest of my days testifying for the devil."

If I am to be a living disciple of Christ, I must let my light shine, not simply during a protracted meeting, but all the year.

A lady comes and says to me: "I am a painter; I understand all about art." I do not know whether she does or not. She takes me into the parlor and points her finger to a magnificent painting on the wall, and when I see that picture I know whether she understands it.

A musician says: "I understand all about music, and I make a specialty of music." I do not know by that whether you know anything about music or not; but run your fingers over the keyboard and then I will know whether you understand music.

You may give me a seed and tell me what a beautiful flower is in the germ. How may I know it? By planting it and seeing it bloom. Don't *tell* me of what you think, say and do—*just do*.

It is the life that counts, and not simply the profession. Yes, I think we ought to be miniature Christs —human saviors.

It is not enough for the poker to get into the red-hot fire to make the poker red hot; but the fire must get into the poker. It is not enough for Christ to get into men, but men must get into him and become so permeated with Christ's spirit that when you look at a man who is a Christian, you look at Jesus shining through his life.

Paul says also in the Philippian letter (2: 15, 16) we are luminaries. We are moons. The command is "to shine." The moon, like the church, sends forth a borrowed light; her mission is to reflect. Sometimes the moon is eclipsed; something comes between the sun and the moon, and then it loses its power to shine. So it is with the church. It becomes eclipsed—something comes between it and the Sun of righteousness. Let the world get between Jesus Christ and the Christian, and he is unable to shine—he is eclipsed.

There are some places where the light will not shine. I lived in a place once where the house was constructed after this order: If I wanted to go from

the dining-room to the kitchen, I had to get out through a back porch. I had a splendid lamp, good burner, good wick and good oil, but when I started to go into the kitchen and reached the back porch, I came in contact with the wind, and the light went out —it wouldn't shine out there. There are some places where the Christian's light can not shine.

I was preaching in Washington City, and in the audience was a woman who was one of the "bon-tons" of that city. Every community has its "bon-tons," and the "bons" in one community would not be the "tons" in the other. She spoke out in meeting, asking: "Doctor, will you please tell me what harm there is in playing cards and dancing?" I told her I would do so by asking her a question: "Will you tell me what good there is in playing cards and dancing?"

But she asked: "What harm?"

And I said: "What good? I will ask another question, sister: Did you ever talk to your escort on the ballroom floor, or at the card-table, about coming to Christ?"

And she said: "No; not at that time."

No, nor at any other time, and why? Because your light is out and you know you are not shining for God and you are ashamed to undertake it.

I believe a man or a woman can go to the card-table a Christian. I believe that. But I want to say to you, the very minute that you enter that room the devil meets you at the door, with a p-u-f-f [here the speaker added emphasis by blowing with his mouth], and out goes your light. [Laughter.]

I believe, beloved, that the Christian can go into

the ballroom and engage in a dance, but that moment the devil meets that Christian at the door and blows out his light.

I believe a Christian can go into the saloon and take a drink, but the moment he does his light goes out.

I have heard it told that if you go into a cave where a light will not shine, or if the light goes out, there is danger of death. I remember going into a cave on one occasion. I was a boy, following some one in, and the light began to glimmer and in a moment it went out, and I did, too, and I wasn't long about it. I went in there a live boy, and went out a live boy; but had I remained in the cave long, I would have been dead.

You can go to the ballroom a Christian, you can go to the card-table a Christian, and you can go to the saloon a Christian; but if you remain in that atmosphere very long, I declare unto you to-day as a minister of the Lord Jesus Christ, your light and life will go out, and you will never count for anything in the way of winning souls for Christ.

I notice another thing. Light is gentle. You never heard the sun shine, did you? It just comes down and lights everything. Religion is like that. The sun is noiseless in its movement. So it is with Christianity. They used to think that the fellow who could jump the highest and shout the loudest had the most religion. Religion is not noise. The most insignificant bodies and pieces of machinery in this world make the greatest noise in their movement. The most wonderful pieces of machinery are noiseless when in action. The mind that is filled with the spirit of Jesus Christ is gentle in its

influence, but powerful because it is divine. "The ocean has a voice, but the sun is dumb. The forests murmur, but the stars speak not." Aaron was the spokesman for Israel, but it was the meek man Moses whose face shone with such brilliancy that it had to be veiled before the people could look upon it.

Light is pervasive. The sun was not made to shine on Indiana or America alone. No; it was placed so as to shine upon the rich and the poor, the high and the low, the great and the small. It comes down and kisses the poor negro in his cabin, and warms the red man in his wigwam, and blesses the wild Arab in the desert, as well as the king upon his throne, or the President in his palace. You could not confine the sun if you were to try. What would you think of a poor, narrow-minded fellow building a box about him that he might box in the sunshine? I see him when he has all the planks nailed except one, and I ask: "Man, what are you doing?"

"I am trying to box in the sunshine," he says.

The very moment he boxed it in, he boxed every bit of it out. You can not box in the sunshine. When God made the sun, he made it to shine all over the earth, not simply in Columbus, not simply in Indiana; but it is the mission of the sun to shine to the uttermost parts of the earth. And when a Christian becomes so selfish that he opposes world-wide missions, he has shut all of the gospel out of his own soul and he is in the dark.

Light is pure and can not be stained by impurity. It will go down into the dark, damp, musty cellar, where the microbes of diphtheria, smallpox, yellow

fever and cholera live, and it comes out of the fetid and poisonous atmosphere without contracting taint or germs. It kills the germs and comes out just as pure as when it went in. Now, get the thought. The man or woman that has the spirit of Jesus Christ can go among the slums of the city, the vilest of the vile, and instead of coming out tainted and tarnished by having come into contact with sinful men and women, they destroy the sin in others and come back just as pure as when they went.

Ah! if the church could only appreciate this! I know people who are in the church, who, if some poor, fallen woman with bad reputation should come down the aisle and sit beside them, they would pull their skirts close together and move away, afraid to come into contact with her. And yet they would permit the rascal who was responsible for her downfall, if he had money, come into their parlors and court their daughters. God hasten the day when we shall have a single standard of purity—when women will require as much of men as men require of women. I'll tell you, this church of Christ can never save sinners in the name of Jesus until it shall possess the spirit of Jesus. As Jesus went out into the highways, among the lowest of the low, so must the church.

I was in Washington City one time, coming down Pennsylvania Avenue, and there was a great crowd of people, and I saw a man there at least fifteen feet tall! Now, that is no exaggeration. I got up close, to see what was making him so tall, and found that he was on stilts and had a great big placard on his back, going around advertising. And I thought if that fellow

should undertake to reach down and pick up a gold dollar on the pavement, he could not bend. He would be on his head in a minute. And there are just lots of church people up on stilts, who talk and walk around and are looking down and wondering why the church does not save the masses—just wondering. Hear me! All that is needed is for the church to unbuckle the stilts and to get down in the spirit of the Son of God, and with the desire to save.

You do not have to advertise light. There is no need in advertising your goodness. Just *live* it. You would think a man who put a sign on a lighthouse, saying "This is a lighthouse," either had but little sense, or thought the people were very dull. Be careful of the people who go about advertising their goodness—people who have to hold to something to keep from going up. Goodness is humility, and the moment humility is self-discovered, it becomes something else. Whenever I find a man or a woman bragging about their goodness, then I am doubtful and skeptical. We had two classes in Virginia—the so-called sanctified and the petrified. The petrified are dried up and good for nothing, and the so-called sanctified have stopped worshiping God and have gone to worshiping themselves. *Be* good; but do not *tell it*. Do not thank God that you are better than other people. *Shine!* That is all you have to do.

There are grades of light. I remember to have taught a school in the country. They did not use lamps, but used pine-knots and tallow candles. Suppose the tallow candle were to say: "If I could shine like a gas jet, I would shine," and the gas jet were to

say: "If I could shine like an electric light, then I would shine; but since I can not do as I desire, I will go out."

Have you not heard people say: "If I could preach like Spurgeon, I would preach," or "If I could pray like John Knox, who could shake an empire by prayer, I would pray"?

You say: "If I had a million dollars, I know what I would do with them."

So do I; you would do your dead level best to get another million! The man who will not use his dime for Christ would not use his millions. You are not expected to shine for any one but yourself; and remember, when you shine to your greatest capacity, you have done your best, and angels can do no more.

I came near forgetting another kind of Christian; it is the lightning-bug grade. You know they shine by fits and starts. They are like some church-members who shine only periodically, once or twice a year when the evangelist comes around. It is rather a risky business to follow them. They are liable to go out at just the time they are most needed.

When I was a boy, I remember seeing my grandmother spin with the old-style wheel, and boy-like, full of mischief, I was anxious to see her get out of sight that I might turn the wheel to my satisfaction. She got out and I began to turn the wheel, and when it began to "ziz" I got back to look on and admire; but it began to slacken and soon came to a standstill and would not move until I touched it with my hand. So it is with these big-meeting Christians; they run and whiz when the hand of the evangelist is upon them, and

you would think them the pillars (not sleepers) of the church. But as soon as the evangelist is gone, they slacken in their work and are soon found at a dead standstill; and they will not move again unless the next evangelist gives them a gentle touch.

Let each one feel that he is a light and is capacitated by the Lord, and will not have done his duty unless he shines continually, and shines his best. Do not be discouraged if you are only a candle. God blessed the poor widow for her two mites. She did her best

It pays to shine. On one occasion a minister was invited to become the pastor of a large church which had great wealth, but, on account of coldness and formality, the pews were vacant and only a small number attended upon the services. It looked almost like a deserted building. No preacher had succeeded who had come there in years. This young minister was a warm-hearted, sympathetic, whole-souled man. One day as he was passing down the street, on his way to the post-office, he passed an humble home and saw at the window the face of a little child. He gently kissed his hand to the baby and went on. The next day, in passing the same way, he saw two children at the window. He kissed his hand to them and passed on. The next day, all of the children had gathered about the window. He bowed, kissed his hand, smiled and went on his way. The next day the mother, with the children, stood watching for his coming, anxious to know what man would be so interested in little children. He smiled again and kissed his hand. On the following Sunday, a new family came into the Sunday-

school. It was this mother and father, with all the little children. They had learned that this man was the new preacher. They told their friends and neighbors about him. Soon the building was too small to accommodate the large crowds that gathered to listen to his sermons. He had won his congregation by a smile. He was letting his light shine.

You have heard the story of Russell Conwell, the great Baptist preacher. He had charge of a mission work in the city of Philadelphia. A Bible school was organized in a small building. One Sunday morning as he went to his church he saw the children, many of them, standing on the outside. The house was crowded and packed with people. The ushers said no more could enter. A little girl, standing on the outside, was crying like her heart would break because she could not receive admission. Russell Conwell, the great man that he is, stooped down and picked the little girl up in his arms and carried her into the church, sat down and held her on his knee. The Sunday-school adjourned, and the children went to their homes. In the middle of the week the minister received a message, asking him to come to a certain number, on a certain street in the city. He went. He saw hanging on the door the white crepe. When the bell was touched, the door opened. The broken-hearted father and mother, whose very souls had been crushed because of the death angel's visit to the home, met him and said: "Doctor, you do not know us; we are strangers. But you remember last Sunday morning you carried a little girl into your church and held her on your knee. There she lies sleeping in the casket. She came home and told

us about you. She was taken ill and died. Just before she died she said: 'Have that man preach my funeral. Take my little bank, which you gave me for a Christmas gift, and have that preacher to open it, and take my money and build a great big tabernacle so large it will hold all the children who want to learn of Jesus.' "

He preached the funeral, and on Sunday morning he told the story, opened the little bank and found fifty-seven coppers; he placed them on the pulpit and asked for those who would give of their means. Men and women gave—some large gifts—until enough was secured to build a magnificent tabernacle. It was a little thing to carry the child and hold her on his knee. The preacher was *shining*. That resulted in the great tabernacle.

On one occasion a woman, high up in the circles of society, was standing in front of a mirror, adjusting a diamond in her hair that it might sparkle with great brilliancy. She was getting ready to attend a ball. She noticed in the mirror a reflection of the face of her little sister Anna. She turned and said: "Anna, what are you thinking about?"

"I's just thinking," replied Anna.

"Thinking about what?"

"Thinking about what my teacher told me last Sunday. She said if I could win a soul for Jesus I could have a star in my crown, and I's just thinking if my star will not outshine your diamond."

The young lady went to the ball and came back tired, worn out and dissatisfied; for this old world never satisfies. She went into her bedroom. Her sister was sleeping. The curls were about her face. She

knelt by the bedside of Anna, put her arms about the child, and said: "O God, I am so tired of this world; there is no pleasure in it; let me be the star in sister's crown!" And then she awoke her, and said: "Anna, wake up! Wake up!"

The little thing opened her eyes, anxious to know what it meant.

The young woman said: "I am the star in your crown, and what you said last night has won me to Christ."

The teacher did not understand, when she taught the little girl, that she was *shining*. The little girl did not know the meaning of her sentence when she spoke to her sister. "They that win many to righteousness shall shine as the stars of the firmament." It pays to *shine*.

In this meeting of a few days, church-members, won't you go out into the city of Columbus and win stars for your crown? You can. Speak to that poor man on the street. Go into that home of poverty and tell that woman that bends over the wash-tub that Jesus loves her and will redeem her. Tell the story of Jesus and his love; go, beloved, and win stars in your crown. Do not put your light under a bushel to go out, but let it shine!

SERMON II.

MOSES A TYPE OF CHRIST.

In the fourteenth verse of the eleventh chapter of the Epistle to the Hebrews, you will find the basis for the remarks to-night: "For they that say such things declare plainly that they seek a country."

The theme to-night is Moses leading the children of Israel out of Egypt into the wilderness and on towards the Promised Land, as typical of Jesus leading men out of sin, into the church, through the church, across the Jordan of death, into the home of the soul.

We want to illustrate the sermon by the use of these tables here on the platform. This one to my right we will call Egypt. The space between this table and the pulpit we will call the Red Sea. The pulpit will represent the wilderness—and very often it does. The space between the pulpit and this table to the left we will call the Jordan. The table to the left will represent the Promised Land.

Now, it shall be our purpose to trace the redemption of Israel from Egyptian bondage to the Promised Land, showing that it is typical of the sinner's redemption from sin through the power of Jesus Christ. Egypt is a type of the world. Israel, bound in Egyptian bondage, is a type of the sinner. Pharaoh, governing the slave, is a type of the devil. The taskmasters are types of our besetting, or, as the old colored brother put it, our upsetting, sins. The task-

master is a slave to the king. The slave of Israel is governed by the taskmasters; lashed into service while the taskmaster is dominated by Pharaoh the king. The sinner is dominated by his habits, and the habits are ruled by the king, the devil.

Do you remember the first time you ever told a lie? That was the first link in the chain of habit. Tell another, and another, and another, and then you become like the waxen-headed, putty-nosed, gum-elastic-backboned, curbstone politician—you can spin them out for a solid hour without any remorse of conscience! Lying becomes a second nature. You lie because you can not tell the truth. Like a crooked stick—too crooked to lie still, and still you lie. Lying is the taskmaster, and the devil is your king, and you are a slave in spiritual Egypt.

Do you remember the first time you ever took the name of God in vain? You were startled at the sound of your own voice. Try it again and again, and by and by you can swear even in the presence of women and children, and at your own table. You swear because it becomes a habit.

Do you remember, young man, the first time you were ever drunk? That night you were off in a lot of bad company. They persuaded you to take a drink, and then another, and when you came home that night you did not go in at the front door; but you sat down on the doorstep at the back door and there you took off your shoes and quietly slipped into your room. The next morning you got up late and you were ashamed to look an honest man in the face. That was the first link in the chain. The next time you did not go in at

the back door; you walked in at the front door. The next time you came in, you upset the table, broke the dishes, cursed your mother or your wife, and when the minister of the gospel tried to persuade you to break away from this habit, you looked him in the face and said: "I am a man, sir, twenty-one years of age and capable of attending to my own business. I'll do as I please!"

In a little while, this taskmaster has gotten such control of you that you stagger and reel upon the streets. Having lost your will power, you are unable to stop, and you exclaim: "At first, I could have abstained, but I would not; at last, I would abstain, but I can not." Drunkenness becomes your taskmaster; the devil becomes your king. You are a poor, lost slave in spiritual Egypt.

We notice that these slaves of Israel were unable to redeem themselves. God always does for the man the thing that the man can not do for himself. He heard their cries and decided to send unto them a savior. Moses becomes His representative. The sinner could never have redeemed himself from the thralldom of sin. God so loved the world, that he gave his only begotten Son, that whosoever should believe on him might not perish, but have everlasting life.

Moses, the savior of Israel, is a type of Jesus Christ, the Saviour of the sinner. When Moses was born, there was a feeling of envy and jealousy that filled the hearts of the rulers, a feeling so full of cowardice and shame that no man would dare to own it; and there went forth a decree that all the male children of a certain age should be put to death. "God

works in a mysterious way his wonders to perform." The mother gives the babe over into the hands of Miriam, the sister, who places it in the basket among the rushes of the Nile, and stands guard over it. The king's daughter comes down to bathe. She hears the voice of the child and decides to adopt the babe into her own family. "Do you want a Hebrew nurse?" asked Miriam.

"Yes," was the reply.

And the little girl goes back to mother with the glad news that brother is safe and they want a Hebrew nurse. And the babe is given back to his own mother, who brings him up in the admonition of her God.

When Jesus our Redeemer was born into this world, that same spirit of envy and jealousy filled the hearts of the rulers, and there went forth a decree that all the male children of a certain age should be put to death. The earthly parents are directed by an angel to take the young child and go into Egypt, and there remain until the man is dead who sought his life. Just as Moses was given back to his mother, so Jesus was given to his own people, and in the city of Nazareth he made his home, and the Scripture is fulfilled: "He shall be called a Nazarene."

We lose sight of Moses now until manhood. Then we see him as he stands yonder on the mountain-top, leaning upon the staff, guarding Jethro's flock. He looks out into the distance. A bush is on fire. The flames loom up; but that bush will not be consumed. Awe-stricken, Moses looks into the distance, when he hears a voice crying out of the bush: "Moses, pull off

your shoes; the ground on which you stand is holy ground!"

He desires to know who speaks. He was told that it was the great "I am" who was speaking; and further, to go down into Egypt as God's representative, and there redeem the Israelites from Egyptian bondage.

Moses was an intelligent man. He said: "What must I say when I stand before the king?"

"Tell him that the great I Am sent you."

"But what assurance have I to offer Pharaoh that the great I Am sent me?"

And then the Lord said: "Throw that stick down that you are walking with."

He obeyed, and it became a serpent. God commanded him to take hold of it again. He obeyed, and it became the stick that he had had in his hand before.

"Now," He said, "when you go, do this."

Moses wanted even more proof of unfailing assurance.

The Lord said: "Put your hand into your bosom."

He obeyed, and when he took it out it was covered with leprosy.

He was commanded to put it back, and to take it out again, and it was restored.

"Now," He said, "go."

God has never, in any age of the world, commissioned a man to represent Him in a special way without giving to that man the credentials. Moses could go there as the savior of Israel, qualified to do among them the works that no other man had ever done. So that Pharaoh, if he did not believe him, might believe him for his work's sake.

When God sent Jesus into this world to redeem us from our sin, he gave unto him the credentials. Therefore John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

Jesus came as the Saviour of mankind, as the miracle-worker, and he said: "If ye believe not me, believe me for the work's sake."

In order that Israel might be redeemed from Egyptian bondage, it was necessary that they have faith, for without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them who diligently seek Him. In order that they have faith, it became necessary that they have a preacher. Paul declares that faith comes by hearing, and hearing by the word of God, and that in order to hear we must have a preacher.

Aaron became the companion of Moses; and while Moses wrought the miracles and became the savior of Israel, Aaron, the great preacher, became God's mouthpiece.

Jesus, being the Saviour of sinners, has as his companion the Holy Spirit—the Aaron under the new dispensation, who, on the day of Pentecost, brought the revelation of truth, the gospel, which is the power of God unto the salvation of every soul that believes it. Why was it necessary that they should have faith? They had to have new hearts.

Now, in this connection, it is not only necessary, beloved, that we have heart religion.

"Ah!" says one, "do you believe in heart religion?"

We do. We believe that a man must have religion in more than his heart—he must have it in his fingers and his feet. Faith, working by love, purifies the heart. We do not believe in a change of heart, but it is a new heart that is necessary. The old heart is deceitful—full of wickedness. "Create within me a clean heart and renew within me a right spirit," should be the prayer of every man that seeks God. We do not believe in heart religion only, but we believe in having religion in our hands. We should have so much religion in our hands and fingers that we will not touch things that are unclean. We should have religion in our feet, so that we would not sing them in in November and dance them out in December. Our feet should go on errands of love, that it may be said of them: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Not only should we have religion in our hands and feet, but we need it in our tongues, so that we may not backbite our neighbors. We need it in our hearts, in our feet, in our hands and in our pocketbooks. That is the last place it attacks. When you have religion in your pocketbook, you have it all over.

We sing that song:

"Take my hands and let them be
Consecrated, Lord, to thee;
Take my feet and let them be
Consecrated, Lord, to thee;
Take my intellect and let it be
Consecrated, Lord, to thee."

That is easy—but how about the rest? How do we practise it? When it comes to our money, we say:

Take my money and let it be
Awfully close, dear Lord, to me.

[The minister here held his pocketbook tightly in his hands, which evoked an outburst of laughter.]

You see from this that we believe in religion all over—the entire body being consecrated to God.

Paul says in that Roman letter: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

To be redeemed from Egyptian bondage, there must be something more than faith. They must start. You can not go home unless you start. A great many people, to be saved, need only to start toward heaven.

I remember going into a home one time and standing by the bedside of an old man about eighty years of age, who was in the throes of death. His companion stood by his side. I turned and said to her: "Sister, you should become a Christian; you should not wait, as has your husband."

"I am going to," she said.

When? Yes, she was going to perdition—all because of procrastination.

I saw in the city of Washington, some years ago, a figure of a horse carved out of marble—nostrils wide open—front feet lifted—looked like it was ready to start. Several years after that, I saw that same horse, in the same position. It had never moved an inch. It was "going to." That is like many people we meet. We feel, when we talk to them, that

they are on the very verge of entering into the church —going to become Christians—and as the years roll by they stand in the same position until death overtakes them and they are lost. Believing in Moses as God's representative, they turn their backs upon Egypt, face towards the Promised Land, and start. Believing in Jesus Christ as the Son of God, we turn our backs upon the world, face towards heaven, and start. Israel had to forsake Egypt. To be redeemed from spiritual Egypt, we must forsake the world. You can not carry the world with you. It takes three crucifixions to save a man: "God forbid that I should glory save in the cross of our Lord Jesus Christ"—crucifixion No. 1; "By which the world is crucified unto me"—crucifixion No. 2; and "I am crucified unto the world"—crucifixion No. 3.

A great many people become religious just like when you take out fire insurance—not because they are interested in the fire insurance company or its agents, but they want protection. We have people in the church to-day who have just enough religion to make them miserable, and not enough to make them happy. They have simply taken out protection against hell fire and serve the world with a divided heart, with their eyes on Egypt and on the Promised Land at the same time.

Having believed in Moses, having turned their backs upon Egypt, they start, forsake Egypt and march towards the Promised Land. They come to the line, the Red Sea, that separates them from the wilderness. There is a mountain on the right and one on the left, Pharaoh's host pursuing and the mighty sea in front. What are they to do?

Moses says: "Stand still and see the salvation of the Lord."

God says: "Go forward!"

And when that faith becomes active and they take God at his word, the water walls up on the right and on the left, and, having come unto the sea, which is near by, then they go down into the sea and are baptized unto Moses in the cloud and in the sea. Water on either side, the ground beneath, a cloud overshadowing, they are completely overwhelmed or buried from their enemies.

So, having believed in Christ, and repented of our sins, starting toward God, we come to the line that separates the world from the church—baptism—and, as found in the eighth chapter of the Acts of the Apostles, we come unto the water, which is near by, and then we go down into the water, and, as Paul says (in Rom. 6:4), we are buried with him by baptism, and, as Col. 2:12 puts it, we are risen with him through the faith of the operation of God, who hath raised him from the dead. And then we come up out of the water, having our bodies washed with pure water and our hearts sprinkled from an evil conscience (Acts 8:39; Heb. 10:22). Israel was not saved because of baptism alone. Pharaoh's hosts got all the water they were looking for, but I never heard of one of them being saved!

So you may take a man down into this baptistery a dry sinner, without faith and without repentance and without the new heart, and he goes in a dry sinner and he comes out a wet one. Israel lost their enemies in the sea; we lose our sins in the blood of Christ. We reach

the blood when we cross the dividing line. Baptism does not change the heart. It simply changes the state. It is the line between the world and the church. They rejoiced when they had placed their feet upon new soil; they were in a new territory. The Ethiopian eunuch rejoiced when he had obeyed the gospel.

The wilderness is a type of the church. They did not know how to go. God said: "I will place the cloud in the heavens that shall guide you by day; it shall become a pillar of fire at night. As long as you keep your eyes on that, you shall not be lost." After awhile they decided they could lean upon their own understanding; they did not think it necessary to keep their eyes constantly upon that spiritual guide. Soon they became confused and were lost in the wilderness.

When we go into the church of Jesus Christ we are ignorant. The Bible, illumined by the Holy Spirit, is our cloud by day and our pillar of fire by night. It will guide us into all truth. So long as we follow its teachings and its leadings, there can be no danger. The moment we act alone, upon our own understanding, that moment we become confused and are lost in the wilderness. Israel hungered. God sent down the quails and the manna from heaven, and upon this they fed. In the church of Jesus Christ, the soul hungers and thirsts. God gives to us that hidden manna, the bread of life that cometh down from heaven. They thirsted. He smote the rock, and out of that rock gushed the water. That rock is the Christ in the weary land. They sinned in the wilderness and, because of their sin, God sent the fiery serpents to bite them. They died by the thousands. What were they to do that

they might get rid of these serpents? They must not cross the sea again. God orders Moses to erect a serpent of brass and He says to the poor dying men: "Look and live."

I am in the church. I sin. How am I to get rid of my sin? As Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up; that whosoever believeth in him should not perish, but have everlasting life. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

God would not permit Moses in his physical body to lead them all the way. The physical body could not enter into the Promised Land.

"By Nebo's lonely mountain,
On this side of Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when the night is done,
And the crimson streak on ocean's cheek
Grows into the burning sun.

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,

So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept."

No man knows that sepulchre. God buried Moses. He would not permit our Saviour Jesus to lead us all the way in the physical body. He could go to Calvary's brow, but no further. Fifteen hundred years after the death of Moses he was permitted, in his glorified body, to enter the Promised Land and stand upon the Mount of Transfiguration in company with Elijah and Jesus Christ himself. While Jesus could not lead his followers across the Jordan and into the home of the soul in his physical body, yet in his spiritual body he leads us on. And we hear the angels say: "Lift up your heads, O ye gates; be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, he is the King of glory;" and thus we shall go sweeping through the gates into the New Jerusalem, the home of the soul.

While he was not permitted to enter the Promised Land in the flesh, he was permitted to stand upon the mountain-top and look across the Jordan and see the land. I believe, beloved, that when we come down to die, God shall give to us that vision of the unseen world.

What is death? I have heard preachers say: "I am not afraid to die; I do not fear death." I can not say this. While I am not afraid, yet I declare unto you that there gathers about this word more gloom than any word in all the English language. I can not

fathom its depths. But, like that sainted father, who had all the time asked: "Will the waters be chilly when I come down to die?" and when he had come to the Jordan's edge, with his loved ones gathered about his bedside, one of the daughters said: "Father, are the waters chilly?" the old man clapped his hands, smiled and said: "No, thank God, the waters have all dried up and I am going over dry shod." God will come to the dying Christian, and I believe, beloved, as the vision of this world fades away, the beauties of the other world shall dawn upon us.

I remember on one occasion being on a railway train. That train was pulling into a tunnel one and one-fourth miles long. I went to the rear platform of the car, and said, "I'll stand here and see what I can see." Deeper and deeper we went into the mountain until by and by there was a spot of light only as large as the palm of my hand, and I said, "A moment more and it will be dark." But just at that moment the light from the other end of the tunnel flooded in, and that little spot melted away in the flood of light that burst in from the other end of the tunnel, and it was all light. To me, this represents death.

I do not like to speak of Egypt, which is a type of the world. There are so many heartaches, so much trouble, so much disappointment. I do not like to speak of the wilderness or the church. In the church, we find so much insincerity, so much hypocrisy, so much corruption. But I do like to speak of the Promised Land, the home of the soul. We have no home in this world. We are pilgrims and strangers. There is not anything in all this world that we can claim out-

side of Jesus Christ. We simply say by our actions that we seek a country—a home—a building of God, an house not made with hands, eternal in the heavens. If I were to go into some strange country, before going I should ask some questions. First, what kind of a country is it? What kind of land is it? I ask that as regards the home of the soul. I am told that it is a land of rest; it is a land of sunshine; it is a land of pure delight. Is that land well watered? I see gushing out from the throne of God the river of the Water of Life, clear as crystal. The man that drinks from that river shall thirst no more forever. Is it productive? Will there be any hungry children over there? Any men and women poverty-stricken, begging for bread? The tree shall bear twelve manner of fruits. We shall hunger no more. What about the climate? Will there be any sickness, any disease, any funerals, any deaths? The leaves of that tree are for the healing of the nations and there shall be no sickness there; all pain shall be done away. What about the company—the associates? Peter, James and John, Abraham, Isaac and Jacob, angels and archangels, the spirits of just men made perfect, loved ones who have gone before, shall make up the company that shall inhabit the city of God. Best of all, Jesus himself shall be there. Without Jesus it could not be heaven.

On one occasion a mother was taken ill. The neighbors came and took the little child away. The mother died. And when they permitted the child to return to its home, it went through the gate, up into the yard, calling: "Mother! Mother! Mother!" It went into every room of the building, and when it had

searched from the top to the bottom of that building and failed to find its best friend—its mother—it rushed out into the yard and lifted up its hands, and cried: "Take me back! Take me back! It is not home—mother is not here!"

If we are permitted to enter into the Promised Land, we might behold all of the loved ones, who have gone before; but if Jesus be not there, we shall be disappointed—it will not be heaven. We will beg to be taken away where Jesus lives.

When a child, I remember having my troubles—children have their troubles. I have gone into my mother's room, with my heart broken, tears running down my cheeks. She would take me up, draw me close to her bosom, kiss away the tears, and, after a few sentences kindly spoken, I would forget all about my troubles. We have our trials here. We shed our tears of grief. But it is a glorious thought to think that in that day the Lord shall draw us close to his bosom, throw his arms lovingly and tenderly about us, and wipe away all of the tears and we shall cry no more. We shall be at home, redeemed from the world, with all of its imperfections; at home with God our Father and with Christ our Elder Brother.

Sinner, the invitation is yours. Will you not leave spiritual Egypt to-night and follow in the footsteps of your leader, Jesus Christ, who will lead you through the wilderness, across the Jordan of death and into the Home of the soul?

SERMON III.

EXCUSES.

The Scripture lesson is found in the fourteenth chapter of the Gospel as given by Luke, beginning with the eleventh verse and closing with the twenty-fourth, and the text is found in the eighteenth, nineteenth and twentieth verses:

> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

It shall not be my purpose to-night to tell you what I believe this parable represents; for I want to confine my remarks to the excuses that may be offered for not accepting the invitation of Jesus Christ to the great marriage supper. From our knowledge of God's truth, we have no assurance that he will at any time accept an excuse for failing to do what he has commanded us to do.

On one occasion, a man said to Jesus: "Master, I will follow you, but you let me go and tell my friends good-by." It seems the Master would have said: "That is a valid excuse; after you have done that, then come and follow me." But the Lord said: "The man that lays hold of the plow and looks back is not worthy of being my disciple."

On another occasion, one said: "Master, I will fol-

low you, but let me go and bury my father." It does seem that that was a valid excuse, and yet we are told that Jesus said: "Let the dead bury the dead and you come and take up your cross and follow me!"

So, beloved, we have no assurance that our blessed God will forgive us, and excuse us, if we neglect to do what he has commanded us to do.

I want to notice, first, the excuses that were offered in the days of the Christ. One man said: "I have bought a piece of ground and I must needs go and see it: I pray you have me excused."

I sincerely doubt whether that man was honest. If he had been a shrewd business man, he would have investigated before he made the purchase. The truth of the matter is that he simply wanted to evade the question, and he imagined that if he could offer an excuse like this that the servant who gave the invitation would be satisfied. This man in the text represents a large class of people to-day. He was a land dealer. He was the man who would think more of a corner lot here in the city of Columbus than he would think of a home in the city of the New Jerusalem.

I remember one time being on a railway train, in the boom days, and there were two prospective cities sixteen miles apart, and we were going from one to the other. Two real-estate dealers boarded the car and were very enthusiastically discussing the values of real estate, praising one town and running down the other.

I said: "Gentlemen, judging men by their actions, there are many who would rather have the cash down in this world than a promise of a home in heaven."

And one man on the car looked up and smiled, and said: "Stranger, that represents me; I would rather have the cash down in this world than the promise of a home in the other world."

On another occasion, when D. L. Moody was in his evangelistic meeting in the city of Richmond, Va., just across the James, I was engaged in an evangelistic campaign in the city of Manchester. I made it convenient to hear Moody in the afternoon and then go back and preach to the people of Manchester in the evening. One afternoon, in company with J. A. Spencer, the pastor of the church, I was on the street car, and just in front of us sat a man who seemed to be very much concerned about the things of this world, and he noticed in the hand of Brother Spencer a paper.

He turned and said: "Are you a real-estate dealer?"

The minister shook his head. I said: "Tell him I am."

Then Brother Spencer said: "This man says he is a real-estate dealer."

And the man got close to me. He seemed to be very anxious to know just what I represented, and, looking up into my face, he said: "Sir, if you are a real-estate dealer, what do you represent?"

I said: "I represent the gold regions, sir. Would you like to take stock?"

He said: "Where are they located?"

"They are located in the city of the New Jerusalem, sir. Would you like to take stock?"

But the moment the man found out that I was representing values in the other world, he asked to be

excused. He wanted something that he thought was tangible—the temporal things of this life—but he was not concerned about the things that are spiritual and are eternal.

This man was so occupied with the thoughts of gain that when the servant came with an invitation to come to the marriage supper, he treated it lightly. He said, I can not do it; you must excuse me; I must see about this land that I purchased.

The other man said: "I have bought five yoke of oxen; I go to prove them; have me excused."

I doubt his sincerity. Had he been a shrewd business man, he would have found out all about the oxen before he made the purchase. But, like the other man who wanted to evade the question, he wanted to satisfy the man who brought the invitation, and therefore he said: "You excuse me."

He was a cattle dealer; a man that was reaching out after the almighty dollar; a man who thought more of a yearling calf than he did of his soul.

The other man did not even manifest courtesy or gratitude; he did not say: "You must excuse me." But, in a blunt way, he said: "I have married a wife, and therefore I cannot come."

That man, I suspect, when he was courting that woman, was very anxious to take her around to a banquet. But that is just like human nature. Some of you men, when you courted your wives, were so polite, you had so much courtesy, that you would not let them step over a broom straw on the street unless you gently caught her elbow and assisted her; but you were not married six weeks until you would let her climb

a stake-and-ridered fence without touching her. Yes, and cut the wood to get the breakfast!

Ah, yes, in the early days, when you courted that wife, you were willing to take her to the ball—take her anywhere—and now since the marriage she must stay at home and you have the good time. The definition of a kiss is what you struggled for before you married and what she struggles for after the marriage. Why didn't he thank the man for the invitation and say: "I would like to go, and my wife would enjoy it also, and, with your permission, I will bring her along"?

But that does not mean the man who has simply married a woman—that is not the thought. That represents the individual that refuses to accept the gospel invitation because he is wedded to the things in this world. He is the man that is going to be cross, crabbed and impolite to the servant of God.

You do not have to go to Utah to find Mormons. You have them right here in Columbus. That man that stood there before the marriage altar and said, "I will take this woman to be my wife; I will forsake all others and I will cling to her," is married to a second wife—"little brown jug"—and he lavishes all of his kisses and affections on the second wife, and forsakes the one that he promised to honor and love and comfort and sustain. And when the minister of the gospel approaches him and asks him to obey the gospel, he, in a very impolite manner, spurns the invitation. He is unwilling to break away. His affections are centered on that brown jug and he is not willing to forsake it, even for salvation, and therefore he will not come.

There is that young man or that young woman that

is wedded to the ballroom. They know that Christianity and worldliness will not mix—that they are inconsistent. If you approach them, they will say: "We can not come—we are married." Married to what? Married to the ballroom! Married to the card-table! Married to pleasure! They have not time to consider your invitation.

These three characters represent the characters that were living when Jesus Christ was on this earth.

I want to ask why you have not—having heard the gospel, night after night, day after day and week after week—united with the church and become obedient unto its claims? We have in our Sunday-school, right here in the Tabernacle Church, a number of boys and girls who are old enough to believe in Jesus, old enough to love Jesus, and yet they are outside of the church! Why are they not inside of the church? They answer, "We are too young." And sometimes they are kept out by the influence of the father or the mother that has that old superstitious idea that a child is not accountable for its acts until it is twelve or fifteen years of age. What does Solomon say about it? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." What does he mean? Do not wait until you have formed the habit for drink. Do not wait until you have contracted the habit of profanity. Do not wait until you have been sowing wild oats and have to reap the harvest. "Remember now thy Creator in the days of thy youth!" that is the language of the wise man. That is the advice of Solomon. I would to God that every father

and mother understood. If you believed God's word from the depths of your heart, you would use your influence and bring your boys and girls into the church of the Lord Jesus Christ.

I shall never forget, in the early part of my ministry, away off in a little village, I was engaged in an evangelistic meeting, when one night there was a boy about the size of the boy here in front of me [pointing to a little boy about ten years of age] that wanted to come forward. He was not old enough to doubt, but believed in the gospel of the Son of God, and when he made the revelation—the desire of his heart—to the father and the mother, who were constant members of that church, instead of saying, "My boy, we are glad you desire to become a Christian," they said: "You are too young; you had better not go forward now; wait until you become older and more experienced and understand things better." They kept him out. The meeting closed.

Years after that, when he had grown to be a man, I received a letter from the father, urging me to come back to that community and preach, hoping that through the instrumentality of the servant of God that boy of his could be persuaded to surrender to the gospel.

I visited that community. I did all the personal work I could do with that boy. I never preached more earnestly than I did night after night, but with failure. The meeting closed and the boy was still outside.

Not long ago, still concerned about him, I wrote a letter to the father. The dear old mother had crossed the River—had gone home to her reward. I wanted to

know what had become of the boy, who is now a man, married, and a father of children, and living in the same community. And the old man replied: "My boy is still outside of the church, and the saddest of all is, he has no desire and no inclination to give his heart to Jesus Christ. He is not concerned about the church. He may never come."

Why? Because the parents, instead of leading that boy to Christ and following the advice of the wise man, put stumbling-blocks in his way and they kept him out, feeling that he was too young. If your boy is old enough to believe in you and to love you, he is old enough to believe in the Son of God. Yes; he is old enough, beloved, to obey the gospel.

Why are you not a Christian—you people here tonight outside of the church? Why are you not in Christ?

Some one says: "I think I am too mean; I will just wait until I think I am fit; I do not feel that I am good enough to join the church yet."

Well, brother, how mean are you? Let us analyze the question a little bit. Are you any worse than those wicked Jews, who drove the nails through the hands and feet of the Son of God and crucified him on the cross? Are you more wicked than the men who pierced the side, out of which came the blood and the water? Those men were not too wicked, they were not too mean; for on the day of Pentecost, when the first gospel sermon was preached, they heard, and, having heard, they were penitent and with broken hearts they cried out: "Men and brethren, what shall we do?"

Peter did not tell them that they were too mean.

But, speaking by the power of the Holy Spirit, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

And they that gladly received his word were baptized and became the charter members of the church of Jesus Christ.

Too mean! Are you worse than Saul of Tarsus, that man who disputed with Stephen and who held the clothes of them that stoned him? Are you meaner than that man that called for letters from the high priest that he might go into strange cities and bring the men and women bound that worshiped God in that way? He was not too mean to be saved. On his way to Damascus, Jesus Christ arrested him, and laid His hand upon him, and he cried out, "Lord, what wilt thou have me to do?"

The Lord did not say he was too wicked. The Lord said: "Go into the city and there it shall be told you what you must do."

And when Ananias found that man of Tarsus, he told him to arise and be baptized and wash away his sins, calling on the name of the Lord. Saul obeyed and became the great apostle to the Gentile nations, the greatest man, since Christ, of all history.

Too mean! Are you a sinner? If you are, Jesus came not to call the righteous, but he came to call the sinners unto repentance. Are you lost? If you are, Jesus said: "I came to seek and to save that which is lost." And, sinner, there is more joy in heaven among

the angels over one sinner that repents than over ninety and nine just persons that need no repentance.

A great sinner! Turn to the first Epistle of St. John, first chapter, seventh verse, and hear that statement of truth: "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

The blood of Jesus Christ saves. There is efficacy in it, and if you will come as a sinner, confessing your sins, forsaking your sins, and obeying the gospel, you can become reconciled to God.

"Ah," you say, "Mr. Book, that is not my excuse; I will tell you why I am not a Christian—I am good enough already; I do not need to unite with the church; I am better than a vast majority of those already in the church; you have people in the church that do things that I would not dare do."

That may be true. But hear me! Suppose you are a moral man; suppose you do pay your debts; suppose you are recognized as one of the best in this community—was there ever a time when you had an impure thought? Was there ever a time when you felt that you were guilty of some wrong? Then I say to you, if you were to stop right now and live a perfect life all the rest of your days, you can not get rid of that sin on the soul; for there is no other name under heaven given among men whereby you can be saved.

If *you* can be saved without becoming a Christian, then I say this good Book is of no value and there is no need for it. But, hear me! Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Therefore, whosoever

heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Hear me again! Jesus says: "If you love me, you will keep my commandments."

Hear me again! "If you are ashamed to confess me before men, I shall be ashamed to confess you before my Father and his angels."

And I want to say that if you reject Jesus Christ, my brother, with all of your morality you are lost; for only one thing can a man be lost, and that is to reject the atonement through the blood of the crucified One.

I hear another who says: "I do not offer that as an excuse. I will tell you why I am not a Christian. I am already a member of the church; I have my membership over here in some other county and town; I do not feel that I am in full fellowship; I have heard you preach and heard you give the invitation and I want to tell you why I have not come forward; I want to be related to the old church; there is some romance connected with it; quite a good deal of sentiment; that church needs my support; that church needs my prayers; I am here in the town and I do not know how long I shall stay, and I do not feel that I ought to be coming forward in a meeting and give my influence

to this church, when my home church needs me so much."

Listen! Do you know that ninety-nine out of one hundred that offer an excuse like this—going into a community, refusing to take membership—refuse because they want to shirk a financial responsibility? They plead a responsibility to the old church to which they contribute not, and have no concern and thought of the community in which they live. I want to say if I were going to a town to live thirty days, I should want to carry with me my church letter and should not wait to be sought out by the preacher and by the members, but come to the church home, deposit that letter and give my influence for Christ in that community. When I moved, I should ask for my letter and take it to the next place. Brother, you are living for or against God—your influence is either for or against him. If you continue to live in the city of Columbus and do not become identified with God's people, then you become a stumbling-block over which other people fall into perdition. You stand in the presence of your God speechless, for you have no valid excuse.

I hear somebody say: "I'll tell you, I am afraid I can not hold out; I am afraid I can not stop swearing; I am afraid I can not give up the world."

Well, you never will hold out by yourself. Did you ever notice how a little baby learns to walk? The little one has to learn to sit alone first. It topples over and bumps its head. By and by it gets so it can walk and after awhile it gets so it can run. It takes some time. I have seen some old men fall. When I became a Christian, I made a covenant with God. I said: "I am

going to do my best, and if I go to hell, I shall go there fighting the devil. I will tell him I was his enemy, and if I am lost in the fight I shall go down fighting sin."

I have fallen many a time, but I fall face foremost, still clinging to the spotless, sinless Son of God, and he gives me strength enough to start, and if I continue to hold to Jesus, I shall be able to rise again and go forward and do battle for the Lord.

I was preaching one time in a Southern city, where there was a great railroad shop where a large number of men were at work. They gave me an invitation to come at the noon hour and preach. Quite a number of these men heard me preach a number of sermons. They said they could not hold out; they would like to come forward, but they were afraid.

I saw them wash their hands and faces at noon. I said, "Gentlemen, why are you doing that?"

They said: "To get the dirt off."

And I said: "Your faces and hands will get dirty again before dark."

They said: "We will wash them again."

Then I asked: "Why not come and let the Lord wash you with his blood, and if you are overtaken by sin and get soiled, come and be washed again?"

Then they began to eat, and I said: "Gentlemen, why are you doing this?"

They replied: "Because we are hungry."

"But you will be hungry before night," I suggested.

"Then we will eat again."

Then I said: "Why don't you just come now and ask the Lord to give you the hidden manna, asking

only enough for one day at a time? Live a Christian one day at a time; that is the way to do it—one day at a time."

I went back to church that night and gave an invitation, and a large number of men—railroad men, men of power—came out on the Lord's side, for it had just dawned on them that one day at a time for Christ and his cross is sufficient, if you only trust him.

I hear you say in conclusion: "Mr. Book, I will tell you why I am not a Christian. I am just waiting to get better. When I feel that I am good enough I am going to join the church."

You will never get better. Here is a sick man. He sends for a physician. The physician prescribes. The patient says: "Doctor, I am awfully sick!"

The doctor says: "Take this medicine."

The patient says: "I will take it when I feel good."

You do not need it then. You want to take it so you will feel good.

Here is a man sitting before a table, with all things that appetite craves to eat. "Help yourself, stranger," he says, "I am too hungry to eat; wait until I am not hungry!"

That is the way you are about coming into the church and to Christ. If you feel yourself lost, you are just the one that Jesus Christ came to save, and you do not need to strive to get better before you come.

Over in an Eastern city, a man clothed in rags and drunk, staggered and fell against a man, who was an artist, and said: "Won't you give me money, please?"

The artist said: "What do you want with it? I will give it to you on one condition. You come to my

studio to-morrow morning at nine o'clock. I want your picture, and you will get the money."

The next morning the artist went to his studio. The stranger came in. He had washed himself, shaved himself and brushed his clothes.

"Don't you know me?" he asked.

"I never saw you before," replied the artist.

"I am that man that staggered against you yesterday. You said you would give me money."

"I wanted a picture," said the artist, "of a man in degradation—I wanted you in your drunkenness, in your poverty. You have gone and fixed yourself up. You do not fill the bill. I do not want you."

Jesus says, "I want you to come just as you are." Come in your helplessness, come in your weakness. Come to-night.

SERMON IV.

EXCUSES NO. 2.

To-night we will continue the subject that was under discussion last evening.

"And they all with one consent began to make excuse."

I want you to listen to the sermon to-night as honest men and women, and if the excuse you have offered all of these days for not becoming a Christian is answered, then I want you to surrender to-night and come out on the Lord's side.

You say, I am not a member of the church because I do not want to associate with hypocrites in the church.

Now, let us analyze this excuse and see whether it be a valid one or not. If you are not willing to go into the church because of the hypocrites, then there is no place for you, even in this world; because you can not think of any place where you may not find men and women who are insincere. If you are not going to associate with hypocrites, you must get out of the home, out of society, out of business, out of the lodge and out of the world. You will find hypocrites everywhere you look.

I remember, on one occasion, stopping at a hotel in a little village in Virginia, waiting for the railroad train. Two men were discussing religion. I think they thought I was a minister, and they decided they

had an opportunity to say some things that I might not like.

One of them said: "I am not a member of the church because I do not believe in associating with hypocrites; I do not want to give my influence to an organization in which there may be found hypocrites."

I said: "My friend, I want to ask you a question. What is your business?"

"I am a revenue officer," one replied. "My business is to look after men that violate the liquor laws in the United States."

"Do you ever find anybody engaged in this business, as an official, that is living a double life, and, instead of being loyal to the United States Government, he is using it only as a means of putting money into his own pocket?"

He hesitated a moment, and said: "I am sorry to tell you, sir, that I often find men like that."

"Then, why don't you resign? Why don't you get out of the business? Why are you going about here as a revenue officer, getting your living from the United States Government, when you admit there are hypocrites in the same business?"

"I can not afford to do that. I am simply trying my best to get all the hypocrites out of the business."

"Then, why not be honest—why not come into the church of Jesus Christ and try to get the hypocrites out, instead of standing on the outside, criticizing the church? Are you a member of any secret order?" I asked.

"Yes, sir, I belong to the Masonic Order."

"Have you ever found anybody in the Masonic

Order that you thought was insincere—that lived the life of the hypocrite?"

"Yes, sir."

"Why don't you get out? Why are you in the lodge mixed up with a lot of hypocritical men? Why not be honest with yourself?"

He said: "I can not do that; I am trying to get all the hypocrites out of the lodge."

"Come into the church like a man and use your influence to get all the bad men and bad women out of the church; be true in your life."

You will not go into the church because you have hypocrites! You find hypocrites in the home.

I remember when I was a minister in charge of a church in Virginia that there was a certain woman who was a member of that local congregation, and who was in the habit of criticizing the minister for not visiting. She criticized the man that had been there before me. On several occasions I tried to visit her, and every time I went to the home, somehow, I failed to find anybody in. One afternoon I tried again. I saw a little boy about one hundred feet from the house, playing. I said: "This is my opportunity." The little fellow did not have a chance to be doctored. I approached him, and said: "Little man, is your mother in?"

"Yes, sir," was his prompt reply.

I approached the house, rang the bell and waited for the answer. The little girl came to the door, and said: "Mamma is not in."

But she was. Somebody had lied. And I am sure it was not the little boy. Hypocrisy in the home!

You have doubtless heard of the father and the mother who were getting ready to go driving, when the little boy wanted to accompany them. The father told him to go upstairs and get some candy that he had placed there on the table for him, and when the little boy was gone, they climbed into their carriage and drove away. The little fellow came running down the steps, looked out at the door, saw the carriage as it was disappearing from sight, and he yelled out at the top of his voice: "Yonder go two of the biggest liars in town!"

Hypocrisy in the home!

You society women, have you ever had an experience like this? Some one calls to make a fashionable call. Ah! you are delighted to see her—at least, you tell her so. For fifteen or twenty minutes you discuss your neighbors. She leaves. She has hardly gotten out of sight when you say to some one of the family that you believe that woman is a regular gadabout—she always comes when she is not wanted; you are busy and do not care to be bothered; she had better be looking after home affairs instead of running around.

Hypocrisy in society! You will not go into the church because there are hypocrites!

Why not come into the church and use your influence to drive the hypocrites out by the life that you live? The man who remains outside because there are hypocrites in the church is like the man that takes the telescope and through it sees the sun, and when he discovers that there are spots on the sun, he says: "I'll never let that sun shine on me—it has spots on it. I

will go down into the dark, damp cellar and I shall remain there the rest of my days. I will never let a sun shine on me that has spots on it!"

The sensible thing would be to enjoy the sunshine rather than look through telescopes for spots. There is plenty of sunshine in spite of the spots.

Like the man who cries for water because of thirst. I hand him a glassful of the sparkling liquid. I notice he begins to fumble in his vest pocket, from which he takes a small glass, looks through it, and exclaims: "I will never drink that water!"

Why not?

"It has microbes in it!"

If he never drinks water until it is free from microbes, he will never drink water. Break your glass! Do not look for microbes. Satisfy your thirst when you will.

Why not accept the good that is in the church, and measure your life by the best? You would not measure yourself by one of the very best of the congregation—you would dwindle into insignificance when contrasted with such a member—but you will put yourself up with the lowest, vilest, meanest one, and say: "I am as good as he."

There is coming a time when all the hypocrites shall be taken out of the church. Jesus says: "He will send his angels, and they shall gather the good and separate them from the bad, as the man separates the tares from the wheat." He is going to bind them into bundles, and I imagine I can see the angels, as they go through the churches, picking out all of the red-nosed drunkards, and they will be bound into bundles, labeled

"drunkards," and cast into perdition. There will be no drunkards left in the congregation.

They will gather all the long-tongued tattlers and busybodies, and put the label on them; gather all of those that are full of greed and worship money, and write upon them "covetousness."

When the angels get through, there may not be very much wheat; but what is left will be wheat. Nothing that is impure shall remain. I would rather live in the church among hypocrites threescore and ten years, and then be separated and taken into heaven, with God and his angels and the spirits of just men made perfect, than to have to stay on the outside and criticize, and then spend an eternity in hell with hypocrites. The only way to get away from hypocrites is to go into the church of Jesus Christ.

Another says: "I am not a member of the church because I am waiting for a change of heart."

We believe in heart religion—not simply a change, but a new heart. "Create within me a clean heart, and renew within me a right spirit."

Holding a meeting some years ago in a town in West Virginia, where we had no congregation, I was introduced to an old man, with this explanation: "He is not a member of the church; he can not believe." He was ignorant of God's word.

I began to talk to him about his soul's salvation and he said:

"I am waiting for a change of heart."

"Are you a married man?"

"Yes, sir."

"How did you happen to marry your wife?"

"Because I loved her; because I learned of her good qualities and became acquainted with her."

"You never loved her until you learned of her?"

"No."

"Old man, did you ever love any other woman in your life?"

He hesitated.

"Answer," I said.

"Well, yes; one time I did love another woman."

"Why didn't you marry her?"

"Well, I found that I loved this one better than I loved that one."

"Ah! then, you had a change of heart. Now, if you had used just as much common sense in getting married to Jesus Christ as you used in marrying that woman, you could have become a Christian long ago. Through the word of God you learn of Jesus. You love him for what he is to you. When you love him more than you love the world, and desire to become his disciple, the only thing that you need is to have some one to perform the marriage ceremony. You must obey the gospel, and then you become a Christian."

While I was pastor in the city of Pulaski, Va., a union evangelist dropped into the town. He visited the preachers and asked them to co-operate in a union meeting.

When he came to me, I said: "Yes, I will work with you just as long as you are in harmony with the word of God; I will follow you so long as you are on the main track; but I will not follow you off on any side track."

He secured the opera-house and began his meeting.

Large audiences attended. Much interest was manifested. One night he preached a strong sermon, in which he said: "God is ready to save anybody that wants to be saved."

I said: "That sounds all right."

At the close of the sermon he gave an invitation to people to come to the anxious-seat. An intelligent young woman came forward and knelt to pray. The meeting adjourned for the night, and she was not saved. I went to one of the preachers, and said: "Do you believe that God will save anybody that wants to be saved?'

He said: "I do."

"That woman wants to be saved, or she would not be where she is to-night. But she is not saved. Why not? Whose fault is it?"

He said: "My brother, there are some things that just can not be explained."

I thought so, too. I then went to the evangelist. I said: "Did you not say that God would save anybody that wants to be saved?"

"Yes."

"That woman wants to be saved, or she would not be where she is to-night. Why is she not saved? Why don't you tell that woman what Peter told the people on the day of Pentecost? Why don't you tell her what Ananias told Saul of Tarsus, the man who believed and confessed and was praying, only waiting to be baptized?"

He said: "I can not do that; that would break up the meeting."

"Then, if quoting Scripture will break up your

meeting, the sooner it breaks, the better. Can you find in the Bible where any man ever preached the gospel and a sinner wanted to be saved, that the meeting adjourned and the sinner was not told what to do?"

He said he could not.

"Why is it not so in this meeting?"

He insisted that to preach as did Peter and the apostles, he could not continue in a union meeting.

I became very much concerned about that young woman, and the next day I went to her home. I asked her: "Why are you not a Christian?"

She said: "I am waiting for a change of heart."

"Do you believe, with all your heart, that Jesus Christ is the Son of God?"

She said: "I do."

"Do you love God and God's people?"

"Yes, sir."

"Do you hate the world, and are you tired of sin?"

"Yes."

"Do you want to be a Christian?"

"Yes," was her answer.

"When?"

"Right now."

"Then, why do you wait?"

"For a change of heart."

"But I would not ask God to change your heart for anything."

"Why not?"

"You said that you believed that Jesus Christ is the Son of God; if he were to change your heart, you would not believe that. You said you wanted to be a Christian; if he changed your heart, you would not

want to be. You said you were tired of sin and hated the world; if he were to change your heart, this would not be the case. It is not a change of heart, my sister, you need; that has come already. The thing you need is to arise and be baptized and wash away your sins, calling on the name of the Lord."

She understood. She obeyed, and rejoiced in the liberty of the gospel.

"But," you say, "I am not in the church because I am waiting for a special call. I am not sure that God wants me to be a Christian. I do not know whether I am one of the elect or not. If I could be convinced that I am one of the elect, and included in the call, I would go forward."

In that same town, where I met that old man that I told you about, while I was engaged in an evangelistic meeting, there was a negative church-member. You know what that means—we have lots of them. He became concerned about his wife, who had been brought up to believe that God had foreordained and predestinated before the foundation of the world that a certain number should be saved and a certain number lost, and if you be one of the elect you receive a special call. He invited me to come to his home for tea, hoping that I might be able to influence his wife I accepted the invitation.

After supper had been prepared, the good woman came to the door and asked us to come in. I went with her husband until I got close enough to see the good things spread upon the table, and very abruptly I turned, went back, and said: "I am not going to eat!"

She looked like she did not know what to think.

She turned pale and spotted. She looked at him and he looked at her, and they looked at each other.

She said: "What is the matter?"

I said: "I am not going to eat, that is what is the matter!"

They could not understand. She seemed to be very nervous.

"Why will you not eat?"

"I am not going to eat, because you do not want me!"

"If I had not wanted you, I would not have prepared the supper, and invited you."

"How do I know that you mean it?"

"From the fact that I prepared the supper and gave you an invitation."

"You are in earnest about it, and mean it?"

"Yes."

"Then, I will accept; I will eat."

After we had been seated about the table, I looked up into her face and said: "Now, sister, had I not come back it would have been an insult, and your feelings would have been very much wounded."

"Yes," she said.

"I want to say to you that Jesus Christ has extended an invitation to you to attend the marriage supper of the Lamb. All things are now ready. He has prepared this supper at a great sacrifice and you have beheld the effort that he has made, and then look into the face of your Father, and say: 'You do not mean it and do not want me!' It is an insult to your God, to the Christ and to the Holy Spirit, and to your intelligence. Why should he have prepared a supper

and extended an invitation, had he not meant it?"

That night she came forward and made the confession of her faith in Jesus Christ.

Ah! I am so glad that it does not read in the Bible: Let W. H. Book come. I would all the time be wondering if there might not be another W. H. Book somewhere.

One time while I was in Washington City, the hotel clerk said to me: "A man came here and saw your name on the register, and said he was stopping at another hotel, and his name was W. H. Book also."

If Jesus had said let W. H. Book come, I should always have wondered if he meant that W. H. Book. But when he said in the last invitation, "Whosoever will may come," I said that means me; I will accept. The elect are the whosoever-wills and the non-elect are the whosoever-won'ts.

"But," you say, "I would like to become a Christian, but I do not feel just right; I am waiting to feel all right."

Did you read in the last chapter of Mark where Jesus said he that feeleth and is baptized shall be saved? Or did you read that statement where he said he that feeleth not is condemned already? Or without feeling it is impossible to please him, for he that cometh to him must feel that he is?

I believe the Christian should feel good. I do not intend that any Methodist, or any one else, shall have a monopoly on the feeling. I believe the happiest, brightest and best people of this earth are those who live close to Jesus Christ. I believe that a man ought to have religion enough to make him glad and happy.

But, brother, that feeling comes in the doing. We feel good when we do good.

You have heard of the illustration given by Sam Jones, who tells of a man out in a forest, standing in the snow knee-deep, shivering and his teeth chattering, with an ax in his hand, ready to cut down a tree.

A stranger approached, and said: "Friend, what is the matter?"

"I am almost frozen to death!"

"What are you waiting for?"

"I am waiting until I perspire."

"Just light into that tree with the ax, and you will perspire all right," he said.

So, if you want to feel good, you obey Jesus Christ's gospel. The jailer, when he had been baptized, rejoiced. The eunuch, after he had obeyed the gospel, went on his way rejoicing.

"But," another says, "that is not my excuse. I would like to be a Christian; but there are so many churches, so many creeds, so much confusion, that I must confess that I do not know how to come and where to go."

I sympathize with the one that offers this excuse. I believe, from the very depths of my heart, that there are thousands of good people going down to death, stumbling over divided Christendom. Jesus understood it himself when he prayed that they might be one, that the world might believe that the Father had sent him.

Paul understood the force of this when he said: "I admonish you that you speak the same thing, and that there be no division among you when I come."

Yes, I believe that the greatest obstacle to-day, in the progress of the gospel of Jesus Christ, is a divided church. You must know this is true. The house that is divided against itself can not stand. But I feel that I can make it plain to-night, and that you can be saved. You can become a Christian in spite of the confusion that has arisen on account of a divided Christendom.

I was on a Chespeake & Ohio Railway train one time, and there was a woman that got on that car with a large number of children, some of them small. She put them into the seats and doubled them up, and made them appear as small as possible. She had an eye to business—she was trying to save fare.

The conductor, a little, short, nervous, fidgety, high-tempered fellow, came through the car, took in the situation, walked up to the children, grabbed them by the feet, stretched them out, sized them up, and says: "Tickets, madam!—Tickets!—Tickets!—Ticket for this one!—Ticket for this one!"

She colored in her face and began criticizing and arguing, and refusing, and said they were too young to pay.

But the conductor was on to his job and said: "Tickets, madam!—Tickets!—Tickets!" And she was forced to pay.

When he came to me to collect my fare, I said: "Captain, have you a through ticket on the narrow-gauge?"

"On wh

I said: "Have you a through ticket on the narrow-gauge?"

"What do you mean? What are you talking about?"

"Well," I said, "I just wanted to know. I notice that you will not let that woman and children ride without tickets, and you make them pay for their transportation. You are on the road; you are traveling on the narrow gauge—have you got a through ticket?"

"I'll give you to understand, mister, that you can not cram a creed down my throat!"

"No, I do not want to cram a creed down your throat, but I would like to cram the Bible down your throat."

"Ah! you are just the fellow I am looking for."

That intelligent man, who had become prejudiced against Christianity on account of denominationalism and sectarianism, on account of the fog and mysticism that had been thrown about the truth by preachers, sat and listened to me as I spake to him out of God's word. When he saw I was talking to him out of the Bible, he became attentive and I found him a pleasant man.

I think I can illustrate this to-night so that you can understand. Let us imagine a man in some distant part of this Union. He receives an invitation from his father to come home. He says: "There are so many railroads, so many ways, I am afraid to start; I am afraid I will become confused and get lost."

But after awhile he writes to his father, and his father has been over the road and knows every crook and turn. His father writes a way-bill, and says: "My boy, follow this way-bill."

The young man gets ready and goes down to the

union railway station. As soon as he enters, men, representing different railroads that run out of the station, go for him, each pressing his own road as the quickest, safest and best. He becomes confused. Suddenly he recovers himself, and says: "Away, gentlemen, away! Have you all been over this road?"

"No!"

"Is there anybody here that knows anything about the road?"

Then the young man said: "I have a little information written in my book by my father, who has been this way and has told me what road to take. You stand aside! I shall see what my father says."

He opens his book and reads, and then he starts again.

After awhile he comes into another station, and representatives of the various roads rush in again, and with much excitement they each claim to have the best road, "quickest and best service." He stops again and reads his way-bill. Every time any difficulty arises, or any question of doubt comes up, he quickly opens that way-bill from his father, peruses its pages, and soon he finds himself at home with his father, in spite of the many roads.

So I say to you, no preacher in this town has ever been over the road from this earth to heaven. I do not want you to take what I say, because I am a preacher. It is all hearsay with me. This man says: "My church is the best church; it is the oldest church." Another man says, "My church is the best church, and the oldest church," and you hardly know which church to join.

Jesus Christ has been from heaven to earth and has

returned, and here is the New Testament, which is his way-bill. All I ask you to do is to read its pages, and, when in doubt because of any trouble that arises, let the way-bill direct you.

"But," you say, "Mr. Preacher, what church must I join?"

Join the one that is mentioned in the way-bill. Turn to the sixteenth chapter of the Gospel as given by Matthew. There read the conversation that Jesus held with his disciples, and hear him when he says: "Thou art Peter, and upon this rock I will build my church." Whose church is this? Christ's church.

This is the only church that is considered in the way-bill. Join the church of Jesus Christ.

"But," you say, "what must I do to become a member of that church?"

One man says: "Believe on the Lord Jesus Christ."

Another man says: "The first thing to do is to repent of your sins."

Another man says: "Get down on your knees and pray God to give you faith."

And therefore the sinner becomes confused again because of the different answers that come from the men that represent denominationalism.

Open your way-bill. Turn to the eleventh chapter of Hebrews, and the sixth verse, and read: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Now, you see, from this way-bill, that the very first thing that you must do is to believe. If you were to repent without faith, you would not please God. If

you were to pray without faith, you could not please God. That which is without faith is sin.

But how can I believe? One man says, "Pray God to give you faith. Faith is a gift of God," and again you become confused.

Turn again to the way-bill, tenth chapter of Romans: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

So then faith cometh by hearing, and hearing by the word of God. Jesus said: "Go preach the gospel to every creature: he that believeth and is baptized shall be saved."

The gospel is here, found in this way-bill. Study it. It is the seed of the kingdom.

"What else must I do after I believe?"

Turn to Luke 13: 3 and see what the way-bill says: "I tell you, nay; but except ye repent, ye shall all likewise perish."

"Repent? What is repentance?"

Some man says: "It is to be sorry for your sins; it is to mourn because of sin."

It is not what some man says. What does your way-bill say? Rom. 2:4: "The goodness of God leadeth thee to repentance."

"But what is repentance?"

In 2 Cor. 7:8-10 we are told that godly sorrow works out repentance unto salvation not to be repented of.

A shoemaker works a shoe out of leather, but he is not the shoe. Godly sorrow works out repentance, but

godly sorrow is not repentance. To know what repentance is, read the eleventh chapter of Luke and the thirty-second verse: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here." Here is an example of repentance.

They repented. What did they do? Turn to the third chapter of Jonah and tenth verse, and we are told that they turned from their evil ways. That is repentance, as given in the way-bill.

"What must I do now, after I have believed and repented?"

Read Rom. 10:9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

"Confess what?"

See Matt. 10:32, 33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"What more must I do?"

Mark 16:16: "He that believeth and is baptized shall be saved."

"Is baptism a part of it?"

Read John 3:5: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." See Acts 2:37, 38: "Repent, and be bap-

tized every one of you in the name of Jesus Christ for the remission of sins." 1 Pet. 3:20, 21: "And the like figure whereunto even baptism doth also now save us."

"Well, if the way-bill says to be baptized, there is nothing for me to do but to obey. But what is baptism? One man says it is this; another man, that; another man, that. How may I know? How may I be absolutely certain?"

Simply take the way-bill. See Acts 8:36, where they came unto the water.

"But that does not mean down into it."

True. But read the thirty-eighth verse: "And they went down into the water."

"But that does not mean to be immersed—to go under."

Read Rom. 6:4: "Therefore we were buried with him by baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." And Col. 2:12: "Buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Now read Acts 8:39: "And they came straightway up out of the water." Heb. 10:22: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

No man can deny this baptism; this is according to the way-bill.

Now, having believed and repented and confessed and obeyed, you become a member of the church of Jesus Christ, and you are a Christian. 1 Pet. 4:16:

"If any man suffers as a Christian, let him not be ashamed; but let him glorify God in this name."

So, in spite of sectarianism, denominationalism, confusion and mysticism, you can follow the way-bill, become a member of the church of Christ, and be saved.

But says one: "There is one excuse you have not yet answered. I believe you preach the truth; every word you have said I endorse. But there is time enough yet."

For six thousand years the devil has attended every protracted meeting and has whispered into every anxious soul, "Time enough yet." It is dangerous to hear the gospel and reject it. It is either a savor of life unto life, or of death unto death. You may become gospel-hardened; you may have paralysis of the soul. To procrastinate is to be lost.

In the city of New York there was a mission, and near that mission was a home in which a poor old man was dying. He had told his wife that she must not permit any Christian worker to enter the home.

But one day a mission worker came. She refused him admission. He pushed her aside and crowded his way into the bedroom. Bending over the poor, dying man, he asked: "Are you a Christian?"

And the old man looked up into his face, and said: "Get out of my room; leave this building! No man or woman who talks religion shall be admitted into this house!"

"Oh," said the missionary, "but you are lost; I have come to talk to you about your soul's salvation."

But the old man said: "It is too late now."

"No, it is not too late. God will have mercy, even in the eleventh hour."

But the old man said: "Since you have forced yourself in here, and I am dying, I want to tell you the story. It is too late now. Some years ago I attended a revival. I felt the influences of the Holy Spirit through the gospel knocking at my heart. I became nervous, restless, troubled. I got up and left the meeting, that I might drown my convictions. As I went down the street, something seemed to say, 'Go back; make the confession to-night; give God your heart now.'

"'No,' I said, 'I will not do it; I am going to sow my wild oats; I want to get acquainted with the world; there is time enough yet; I will decide by and by.'

"But that feeling had gotten such a hold upon me that I found it difficult to leave the church. I looked across the street and there I saw an open saloon, and I said: 'I'll settle this thing now and forever!' I crossed the threshold of that saloon, called for a glass of beer, and as I swallowed that beer I said: 'I will not become a Christian to-night.' I left. I have never had an inclination from that moment until now to become a Christian. It is too late! I am lost! I am forever lost!"

Sinner, if you go out of this house unsaved to-night, you may be lost eternally. If you save not your soul to-night, to-morrow you may be slain. Now is the accepted time. To-night is the time of salvation. If you would hear His voice, harden not your hearts.

Will you not come?

SERMON V.

CLIMBING HEAVENWARD; OR, THE KEYS OF THE KINGDOM.

The subject to-night is an illustrated subject. The chart hanging before you represents a spiritual pyramid upon which the soul climbs into heaven.

In the sixteenth chapter of the Gospel as given by Matthew, you have an account of a conversation that Jesus had with his disciples, when he asked: "Who do men say that I am?

"Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"But he said, But who do you say that I am?

"Simon Peter said, Thou art the Christ, the Son of the living God.

"And Jesus said, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the first place, we want to find out something about the keys of the kingdom. You notice at once that they are spoken of in the plural sense, and we ask, when were these keys used? Some one says the

first key was used on the day of Pentecost, fifty days after the resurrection, in the city of Jerusalem, when Peter opened the door of the church to the Jewish nation; and the other key was used about eight years after that, down in Cæsarea, when the gospel was preached to the Gentile nation. But have you ever stopped to think that there is just one door in the church of Jesus Christ, and the key that unlocked that door on the day of Pentecost is the only key that is needed? The door has not been closed since it opened on that day, and it would be useless to have two keys to unlock the same door. Gentiles and Jews entered through the same door.

Well, then, what about the second key? The first key may be recognized as the first principles of the gospel. Things that are necessary in order to bring us into the kingdom—faith, repentance, confession, baptism—will open the door and admit us into the kingdom. But having come into the kingdom, then it is necessary that the door be opened into the everlasting kingdom. Here we have what you might call the second principles of the gospel—things that church-members must do to *keep* saved.

So we take this same apostle Peter, and here in his Epistle we hear him, when he says: "Beside this [that is, beside your faith, and your repentance, and your confession, and your baptism]—beside all this, giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlikeness; and to godlikeness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and

abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

You notice, in order to build this pyramid that reaches to heaven, there must be a foundation. Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Peter said: "Thou art the Christ, the Son of the living God."

And Christ said: "Upon this rock I will build my church."

We believe into Christ; we repent into Christ; we confess into Christ; we are baptized into Christ. He is the foundation of the great spiritual pyramid that is to reach into the very presence of our God.

Having laid the foundation, having begun right here on the foundation stone, we are to place one stone upon another—spiritual stones—until we have climbed into the eternal city of the Most High, the beautiful home of the soul.

What is the first stone we lay upon the foundation after we become Christians? It is the stone called courage.

God has no place in his kingdom for a moral coward. There is a disease prevalent in this country,

which is more to be dreaded than smallpox, diphtheria, scarlet fever or the bubonic plague—it is the softening of the backbone. The most contemptible and despicable character of which I can conceive, is the cowardly minister, that man who feels the pulse of his congregation, and then preaches to tickle their ears and strives to be popular at a sacrifice of truth.

The one who comes next to him is the cowardly member in the pew, afraid for the preacher to speak the truth, thinking more of the feelings of their friends than they do of the gospel of our Lord Jesus Christ.

I am told that, on one occasion, a church in the city of Chicago advertised for a minister. They received many replies from preachers anxious to locate with the church. They engaged one man for a trial sermon. The Lord pity a sermon peddler! I would rather dig May-apple roots, make pills and peddle them for a living than to be a sermon peddler. This church had in its membership a class of people who admired a dignified, gentlemanly minister who preached sermonettes. It takes a preacherette to preach a sermonette. *En route* to the city of Chicago, some members, anticipating his coming, decided that they would meet him before he reached the city, and advise him as to the situation.

Chicago, you know, is a larger city than Columbus. Thirty miles from the church, one of the members boarded the train, recognized him as a preacher by his style of dress, and introduced himself by saying: "I perceive you are a minister, and I suppose you are the man that is to preach the trial sermon at our church to-morrow, in the city of Chicago; and, anxious that

you may have the call, I decided to get on the car with you and post you so that you may not make a mistake. Now, we have in our congregation some wholesale and retail liquor dealers. Don't you say anything about the liquor business. If you do, you will offend them, and they contribute largely to the support of the work."

The minister thanked him for his suggestion.

At the next station, another man got on the car and introduced himself. He was just as much interested in the church work as was the first, and he said: "I want you to make a good impression to-morrow, and I have decided to advise you so that you will not make a blunder. We have in our congregation a lot of euchre-playing, dancing, society members. Be careful not to say anything against worldliness. If you do, you will offend them, and will receive their opposition."

At the next station, another one got on the car, introduced himself to the preacher, and told him of his interest in him and of his work as well as loyalty to his local church. He said: "We have in our congregation—not members, however, but visitors—Jews. They are good people, and we want you to promise that you will not say anything in your sermon to-morrow about Jesus Christ and his crucifixion; for, if you do, you will reflect upon the Jews and hurt their feelings, and drive them from the congregation."

The minister said: "What must I say? What must I preach?"

The man hesitated a moment, and said: "We have no Mormons in our congregation—you can just give them fits!"

The next morning, when he stood before his au-

dience, he told of his experience on the train. "But," he said, "I must be loyal to Christ. I am commanded to preach the Word, if it should offend all the persons mentioned to me by those who have advised as to my preaching."

He then proceeded to preach a straightforward sermon.

I glory in that man's courage; but I despise the cowardice manifested by the membership of that church. I admire the Methodist circuit-rider who was invited to take charge of one of the poorest churches in the conference. At one of the churches there was a distiller who was a member of the congregation. When the new preacher came into his field of labor, he was advised in the start not to say anything in his sermons that would offend the liquor dealer, as he paid twenty-five dollars towards salary, and even with that they had found it hard to raise two hundred and fifty dollars.

The preacher asked: "How much does he pay?"

"Twenty-five dollars."

"Charge that to my account; credit your church with the sum. I will give twenty-five dollars to get one good, square shot at that liquor man!"

In his sermon on Sunday, he fired the shot, and the members were very much troubled as to the results. The liquor manufacturer, however, came forward, grasped his hand, and said: "Sir, I want to thank you for this sermon. You are the only preacher that has been on this circuit who has had the moral courage to condemn what I know to be wrong. Put me down fifty dollars on your salary. I would rather pay a man

one hundred dollars who would tell the truth than to pay a cowardly man twenty-five cents."

It pays to be courageous.

The next stone upon this pyramid, resting upon the stone of courage, is knowledge. This does not mean political knowledge. I knew a man, who was a minister in the Christian Church, who was well posted in politics. He could tell you about every administration and could almost tell you who will be the next President. And yet, one day, when talking to a man about salvation, he said: "The Bible says, 'Whom the gods would destroy, they first make mad.'"

I was preaching in a city in the South. I asked everybody in the congregation who had read the Book of Samson to hold up his hand, and, to my surprise, an old-fashioned shouting brother, a member of the choir, right in the amen corner, lifted up his hand! I gently suggested to him that that book had not yet been published. His face turned red; but I eased him down by saying: "You need not blush; you are the only man in the congregation that had the courage to vote." Quite a number of them thought they had read the same book, but were afraid to vote on this occasion. What would you have done?

Preaching in one of the most conservative cities, one of the most cultured of this nation, two men were very enthusiastically discussing religion on the streets, and one of them said to the other: "As Pharaoh said unto Noah, 'Almost thou persuadest me to be a Christian.'"

"Yes, sir, that is right," said the other.

I declare unto you that the ignorance regarding this

book [the minister holding before his audience the Bible] is simply alarming!

But some one says: "Will not God save us on account of our ignorance?"

If any man have ears, let him hear; if any man have a thinker, let him think. God has given to you a thinker, and if you are too lazy to use it, you will be damned on account of your ignorance. Knowledge is one of the essential blocks in the spiritual pyramid. The Scriptures are able to make you wise unto salvation.

The next stone in this spiritual structure is the block of temperance. I think I hear some one in this congregation say: "That is just what I believe; I believe in temperance."

A man told me, on one occasion, he believed it was all right for a man to take a drink; that God does not condemn it unless a man makes a pig out of himself.

I asked him for his definition of a drunkard, and he said: "It is the man that drinks to excess, that staggers and wallows in the gutter."

"How much can you drink," I asked, "and still walk a crack here in the floor without staggering?"

He agreed that he could drink a quart, but if I were to drink a gill I would stagger and fall. I would be the drunkard, according to his definition, while he, in the church, could be the first-class, sober, Christian gentleman, who would sit in judgment and condemn me.

"Temperance has to do only with the things that are lawful, things that are right. Suppose that I were to go to your chicken-roost to-night and steal five

chickens—I might steal twenty-five—but I will just be temperate. Would I be a thief, if I exercise self-control? Would there be anything wrong in my taking the five chickens?"

"Certainly," he said; "thou shalt not steal."

"Suppose I shoot down one man—I might kill one hundred, but I will exercise self-control; I will be temperate. Anything wrong in it? Would I be a murderer?"

"Certainly," he said; "thou shalt not kill."

Correct! It is all right to sleep; but I must not sleep too much. It is all right to eat; but I must not eat too much. I must be temperate in all things that are lawful. But if a thing is wrong within itself, then the Scripture would be, touch not, taste not, handle not an unclean thing.

The next stone that is placed in this spiritual pyramid, logically, is the stone of patience. And I declare unto you, my brethren, that is the hardest and the heaviest task in my life, as a Christian. I do not expect any glory when I come up at the judgment for speaking my convictions. In fact, I rather enjoy it. I get my reward right here, in the satisfaction that comes to my soul. I do not expect to get a reward for my knowledge of the Bible. That reward comes to me here. But I do expect to receive a reward, if I shall be successful in placing in its proper place this stone of patience. When I get up in the morning, my prayer is, Lord, help me to be patient; gentle in my speech and manner; to make the world better for having lived in it. Keep me from doing anything that will hurt some poor soul.

I am in dead earnest when I make this prayer. I hope to live it before the world; but, before I think, I say something that I ought not to have said—go off half-cocked, wound somebody's feelings, and then all the rest of the day feel a remorse for the mistakes of the day. One ounce of keep-your-mouth-shut is worth a whole bushel of apology, after you have said the thing that is wrong.

If there is any woman in this audience that never, in an unguarded moment, uttered an impatient sentence to her husband, will she please stand up? [No one stood up.]

Or if there is any husband here that has not, at some time, criticized his wife or the things about the home, or has not said something for which he was afterwards ashamed, you can stand up. [Again no one stood up.]

One time I approached a druggist on the subject of religion, and urged him to become a Christian.

He said: "Sir! do not talk to me about the church —I am disgusted with the whole thing! I have no respect for the church nor for the preacher!"

I looked at him in amazement, and said: "May I ask why?"

"I am the son of a Methodist preacher," he replied. "When I was a little tot, one Sunday morning I came into the parlor, just before church. We had just put down a new carpet. I was full of life and was playing around on the carpet. Father grabbed me by the neck, shook and cuffed me about, and said: 'Get out of here, you little scamp! I have a mind to just wear you out!' Then he walked into his pulpit, opened his Bible and

read his text, 'In patience possess your soul,' and preached a sermon to his congregation, for a solid hour, on the necessity of having patience. And I said, 'You miserable old hypocrite!' I lost faith in religion, because I lost faith in the preacher, my father. I have no respect, sir, for the whole business!"

Many a time the church-member destroys his influence for good by some impatient act, or some hasty remark. When you ask God to give you patience, are you prepared to receive it in the right way—his way? It *must* come his way.

Let me give you an illustration. It is homely, but it illustrates all right: An old woman, a member of the church, on a cold, frosty morning was milking her cow. About the time she had gotten the cup full of milk, the old cow lifted her foot and kicked it out on the ground. The woman, becoming mad and enraged, grabbed a stick and started to hit the old cow, and then, thinking of herself, she said: "O Lord, give me patience!" She began to milk again. Soon the pail was full, and the cow lifted her foot again and kicked the milk out on the ground. Again the old woman was full of rage. She seized a stick, fully determined to strike the cow. Thinking again, she said: "O Lord, give me patience!" Proceeding to milk, the third time it was repeated. This time she felt she could not restrain herself and that she must strike that cow. But again she cried, from the depths of her heart: "O Lord, give me patience!" And it dawned upon her then, for the first time, that that was the very thing the Lord had been doing all the time. "Tribulation worketh patience." God had been giving her patience right at

the end of that cow's foot, and she did not know it. So, when we ask for patience, let us remember that it must come God's way.

Mother, when the baby cries, and everything seems to go wrong in the home, remember that God is simply developing in you, patience.

Teacher in the school, when the children are naughty, and everything seems to go wrong in the schoolroom, remember that God is developing in you, patience.

Business men, when you are having trouble in the business life, failure and despondency, let it develop in you, patience.

The next stone in this spiritual pyramid is godlikeness. We do not look very much like God when we begin to build down here at the bottom. The Christian life is the life of development. It is a life of growth; it is an unfolding.

I remember one time having in my congregation an intelligent physician. He came to me one day, very much concerned, and said: "Brother Book, I believe I should like to be baptized again; I am not satisfied with my baptism."

He had been immersed. I wanted to know his trouble.

He said: "I did not know as much when I was baptized as I know now."

"Did you know as much when you were a baby as you know now?" I asked.

"Certainly not."

"How should you like to get back into your cradle?"

"I could not do it, if I wanted to; I am too large for the cradle; I have outgrown it."

"The baptistery was but your cradle, in the spiritual life," I said. "If you have not learned some things in all these years, I should feel sorry for you. You do not need to be re-baptized; you need to go on towards perfection."

I go into the home of the father and mother, after God has given to them the first baby. To them, that is the sweetest, prettiest, brightest baby on earth—and that is all right for them to think so. They are anxious to have their preacher come.

The father says: "Say, who do you think this baby looks like?"

And I confess to you now that I never saw a little baby that ever looked like anybody; it looks just like a baby, that is all I see.

"Don't you think it looks like its father?"

"Not one bit; all babies look alike to me."

I come back when it is one year old. He asks me the question again.

"Well, it does not look like it did twelve months ago; it does not look very much like anybody yet."

I come again and it is five years old. Here he is, a little boy wearing knee pants.

"Now, sir, who do you think he looks like?"

"Well, he may look just a little bit like the father, but not much."

I see him again. He is fifteen years old. Now he begins to look like his father.

The next time he is twenty-one years of age. He stands right up beside his father, and is just as tall as

he. He has a mustache, and I see he is just the image of his father. But it took twenty-one years to get there.

So it is with the Christian life. When we were baptized we did not look much like God. But as the years go by, and we continue to build into this spiritual pyramid, by and by we become godlike in our dispositions, until I believe it is possible for people to know we are Christians because of our likeness to our heavenly Father. There is no standstill in Christianity; it is either going forward or going backward. Going to heaven is just like riding a bicycle—you must go or get off.

The next stone in this spiritual pyramid is the stone of brotherly love, or brotherly kindness.

"But," you say, "why does that come there? Why not place that below?"

If we are godlike, then we must have brotherly kindness. God loved us. Even when we were enemies, he loved us so much that he gave his only begotten Son to die for us. If we are like God, we will love not only our brethren, but we will love those that despise us and mistreat us.

A man said to me in a meeting: "I am going to unite with the church. I am going to unite with this church, but not with this local congregation."

"Why not?" I asked.

"You have people in this congregation," he said, "who have treated me so mean that I can not fellowship them."

"Then," I said, "you do not need to join the church —you will go to hell in the church, unless you repent

of your sins. Have you anybody in this congregation that has ever treated you half as mean as you have treated Jesus Christ?"

"No," was his reply.

"Then, if God can forgive you, and Christ can forgive you, can you not forgive even the men that would mistreat you? When you get to that point that you are godlike, then you are not going to worry about the man that is your enemy; you are going to have that brotherly love and manifest that spirit of kindness to those who are your enemies.'

That is what we need to-day in the church. One reason why the church has not succeeded in accomplishing the desire of God has been its lack of this Christlike disposition. If the church had this godlikeness and possessed this spirit of brotherly kindness, there would be no room in this world for any other organization. The great trouble with the church has been her selfishness and lack of interest in perishing humanity.

Two boys were skating on the river, and the ice broke and one went through the ice into the water. Coming up, he threw up his hands and cried for help. His companion poked to him a rail. He grasped, and his hands slipped off. The second time, and his hands slipped off. The third time, as he grasped for the rail, gasping for breath, he said: "Turn the rail! You are giving me the icy end of the rail!" The companion turned the warm end of the rail around, and the struggling, dying man took hold and was rescued. We have been poking the icy end of religion at the world too long. We want to make

this world feel the warmth that comes from the touch of the divine life.

Then comes the top stone. This reaches into the very realms of heaven—love. When I come to that I have come to my God, and I have touched heaven. Paul says: "Now abide faith, hope and love, these three, but the greatest of these is love."

Why is love the greatest? At one time I preached a sermon from this text, and took the position that love is the greatest because there will come a time when there will be no faith and no hope, but love will be eternal, and when I re-read I discovered that Paul said, "Now abide faith and hope and love." Why is love the greatest? Man believes, but God does not. Man hopes, but God does not. Man loves, and God loves. Love is the greatest, because it is the divine element. God is *Love.*

"Had I the voice of Greeks and Jews,
And nobler speech than angels use;
Were I inspired to preach and tell
All that is done in heaven and hell;
Or were I to distribute all my store,
To feed the hungry, clothe the poor
And give my body to the flame
To gain a martyr's glorious name—
If love be absent, still I'm found
A clanging brass and an empty sound."

Love is that, beloved, which leads on the reformer, which inspires the philanthropist, which blesses and curses not. It is the good Samaritan of the soul.

One of the saddest thoughts to me is that, somehow, we have entirely too much frozen kindness, and

we never permit it to melt until after the loved ones are dead. I do not care, when I die, whether there is a single rose placed on my grave or not. If I could have my way about it, and I should happen to have two suits of clothes, and one a little better than the other, I should prefer to be buried in the one not so good, and let some one living have the one that is better, to do service. I do not want to be put into a casket that costs so much. If I could have my way, I should like to be buried in a plain coffin. I do not care whether they put a monument, or piece of granite, to mark the place where the ashes sleep or not. But if you have any flowers, I would like to have them now. If you have any message of hope or sympathy, for God's sake speak it now—do not wait until I am gone!

Brother, if you have a message of love for that companion of yours, that wife, tell her about it now! Wife, if you love that companion of yours, that husband, I beseech you, in God's name, to tell him about it now! Boys! Girls! Do not be ashamed to tell father and mother that you love them.

It is sad to think that as our children grow into manhood and womanhood, somehow—I do not know why—they grow away from us in their affections. Why not go to that mother, if you may be a man—she may be gray-headed, with silver locks, with wrinkled face and bent form—go and throw your arms around her, and hug her close to your bosom, and kiss her, and tell her how much you love her, and how much you appreciate her? She will live longer. I do not know why you can not go to your father, if you be a grown man, put your arms about him as you

would your mother, and let him know you appreciate the sacrifices he has made for you.

Girls! Boys! You will never know, while you are boys and girls, how much father and mother sacrificed for you until you become settled in life and have somebody to care for. I remember seeing a boy on the street, in the city of Columbus, full of sunshine, his very heart a heart of gladness—I know some things that that boy does not know. There is a father with a broken heart, struggling and striving to be able to provide for that child, and the child knows nothing of it. Oh, if that child could only know how to appreciate it, and have love and manifest that love, it would prolong the days of that father.

I do not care to have anybody come and say to me: "That was a great sermon; that was a big sermon." But it does a fellow some good, somehow—I do not know why it is—to have you come around and say: "God bless you, brother, that sermon did me good!" It makes a man sing better, it makes a man preach better, to offer words of encouragement, and I believe it would be a good thing if we should all form an agreement to join the sunshine and improvement company, promising, by God's help, to do all we can to make the world better and to make it brighter. Will you come and join us? Do not be afraid of spoiling your preacher. More of them die from frost-bite than do from sunstroke.

With this illustration, I close. On one occasion, in a large city, there was a little woman, delicate, timid, and yet a good and great woman, who was engaged in the mission work. She saw them leading out from the

court-room a woman who was degraded, foul and a vile sinner. She followed close after, and when they got to the jail she saw them take that woman and push her back behind the bars, and she said to the jailer: "Won't you let me go in there?"

"She would not appreciate you," said the jailer. "She will spit upon you."

"That is the way they treated my Saviour. Won't you please let me get inside of that jail and talk to that woman? Let me have an experience of that kind."

"No, no; you might be hurt!"

"Oh," she said, "I will risk that. Please let me go inside."

And she kept on pleading until by and by the jailer said: "I will unlock the door, but you go at your own risk."

The good woman went in, and as she walked in front of that vile woman, she struck her and knocked her to her knees, and spat upon her; but the woman arose and pulled her up in her arms, and kissed her, and then the vile woman broke down and wept; for it was the first time in years any one had kissed her.

"What made you kiss me? That is the first one that has kissed me since I was a little girl, when mother kissed me. Father died when I was a little babe and mother was left to care for me. She was driven from place to place until by and by she could care for me no longer, and she died in poverty and I was left to drift with the world. Ah! woman, what made you kiss me?"

"Because I love you, and I love you because Jesus loves you."

"Tell me about that love," she said. "If the religion of Christ would put into you such a disposition as that, I want to know that Christ."

I want to say to you, beloved, when everything else fails, love wins. Brother, if you have any gratitude in your heart to-night, come out on the Lord's side and become obedient that you may reach heaven.

SERMON VI.

BROTHERLY LOVE.

My theme to-night is "Brotherly Love," and the text is Heb. 13:1: "Let brotherly love continue."

I desire to read, in connection with this text, a lesson found in the eighteenth chapter of the Gospel as given by Matthew, beginning with the fifteenth verse to the close of the chapter.

It was my ambition in the early part of my ministry to be original in my preaching, but I have long since learned that it is better to preach borrowed sermons. This one to-night is a borrowed one. I borrow my sermons from such men as Paul, Peter, John and Jesus Christ. Then if I should say something that is calculated to hurt the feelings of those who hear, and they become offended, I simply dodge behind these men, and say: "You must ask them to apologize, not me; I am not responsible; I have only given you what they say."

Let me say in the beginning of this discourse that you may be a member of the church, may have come forward in some meeting and made the confession of your faith in Jesus Christ, and you may have been buried with your Lord in baptism, have your name on the church roll, sing in the choir, belong to the official board, give of your means for the spread of the gospel in the home church and foreign fields, and you may be recognized as one of the most influential members of

the church; and yet, if there be any malice in your heart against any man, woman or child, in all this world, you are lost; and until there is a reconciliation between you and your enemy, you need not hope to be reconciled to God.

I am going to tell you now what John says on this subject. I would not say it as coming from me for anything. You would call it uncouth, harsh, and in all probability I would not be permitted to remain here twenty-four hours if I were to say it upon my own authority. But John says for me to say to you: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

You will notice in the lesson read from Matthew, that Peter was very much concerned about his brother's attitude toward him. There is a whole lot of human nature in man. It did not seem to occur to Peter that he might have trespassed against his brother, but it was his brother who had wronged him. We find that true to-day. You may find individuals who have had some misunderstanding, and each always justifies himself.

Two boys have an altercation on the street. One goes home with the upper covering of his nose somewhat removed. His mother says: "My boy is all right. He has been well trained in the home. He never picks a fuss; but if the other boy misses the penitentiary, it will be a miracle."

If you were to get into the other home when that boy arrives, you would hear an entirely different story. That mother would say: "My boy is all right. He never wrongs other boys. He has had good training; but if that other boy misses the gallows, it will be a wonder!"

We always see the faults in others, but never in ourselves; because John says that darkness blinds our eyes. Again, John says, fourth chapter and twentieth verse: "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

This is pretty severe language. And we are also told that all liars shall have their part in the lake that burns with fire and brimstone, which is the second death. I had always thought that to be guilty of murder, I must, in cold blood, take the life of my fellowman. But this same John, speaking by the power of the Holy Spirit, in the third chapter of his first Epistle, and fifteenth verse, says that if I hate my brother, I am a murderer, and that no murderer hath eternal life abiding in him.

All murderers are not locked behind the prison bars to-day; but often in the churches, sitting in the pews, listening to the preaching, they may be found, touching elbows; and when the communion, the emblems that represent the broken body and the shed blood of Christ, are passed, they eat and drink damnation unto themselves, because they have harbored malice in their hearts and refuse to speak to each other.

Sometimes we wonder why our prayers are not

heard. Our words seem to get no higher than the ceiling; our connection is broken, and we can have no communication with our Father in heaven.

I went into a store one time, began to speak through the telephone, calling for "central," but received no response. When the proprietor saw me, he was very much amused. He said: "Are you trying to talk through that thing? It is only a sample; there is no connection with the central office!"

Often members of the church say their prayers—go through the form of praying—but receive no answer, because there is no connection with the great central office. God says if I harbor iniquity in my heart he will not hear. Malice is iniquity, and God can not hear the prayer, or will not hear the prayer, of any man or woman that harbors hatred in the heart.

I was in the city of Washington, in a meeting, one time, and an evangelist was holding a meeting in the town in which I lived. He said some very startling things—as most evangelists do. When I returned to my home, my wife was very much exercised over one thing that he had said, telling me that she did not believe it.

I asked her what he said.

She said: "That preacher said that if I got down on my knees to pray, and remembered that somebody had something against me, that before God would hear my prayer, I must go to that somebody and try to bring about a reconciliation. Now," she continued, "I can understand how, if I have wronged somebody and believe that I have, it would be my duty to go; but just to think that somebody had something against me, and

I must go and seek a reconciliation—I do not believe it."

That was not original with that preacher, I said. He borrowed that. He borrowed that from the sermon that Jesus preached on the mount, when he said: "Therefore, if thou bring thy gift to the altar; and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

If I feel that somebody has aught against me, I find, in the lesson read, in the beginning, that I must first go to that some one. If he will not hear, then I must take with me one or two more. If I fail to win him, then I must take him before the church. Until I have done this, I have failed to do my duty.

Did you ever pray the prayer that Jesus taught his disciples to pray? And do you know if God had answered your prayer, you would be in hell to-night? When you said, "Forgive me my sins as I forgive those who sin against me," what did you do? You did not do anything. You refuse to forgive, and if God were to forgive you just like you forgive your brother, or your sister, you would be lost. Jesus says that if I forgive not from my heart the one that trespasses against me, neither will my Father forgive me when I trespass against Him.

But some one says: "I can forgive all right, but I can not forget."

Well, that is because you do not forgive much. You are like the old colored brother down South. His master was a preacher and a physician, and Ben had been a good, obedient slave; and his master loved him, and, feeling that he was coming close to death's door, he decided to have a talk with him. He says: "Now, Ben, you have been a good slave, and I love you; but you must soon go to your long home. I have come to ask if you are ready; if you have anything in your heart against anybody?"

Ben commenced, as he looked up into the face of the physician, his master, to say: "Massa, you knows old Zeke. Zeke always 'posed me in evathing I do. I nevah did like dat niggah Zeke. I'll jus' tell you right now I ain't gwine to fuhgive Zeke!"

"Ben, God will never forgive you, then. I want to meet you in heaven. I am anxious that you may be saved, and I will get down on my knees by your bedside and pray God that you may have grace enough to forgive Zeke, and while I pray, you pray, too."

And the doctor knelt by the bedside of the slave and began to pray.

Ben prayed, too, and all at once he said: "Massa, Ize done 'cided what I'm gwine do."

And the doctor said: "What are you going to do, Ben?"

"Ize 'cided if I dies Ize gwine to fuhgive Zeke; but if I gits well, I tell you dat niggah better git out uv de way!" [Laughter.]

This is the way with that individual that said: "I

can forgive, but not forget." You have decided that if he dies you will forgive your brother; if he lives, so long as he never does you a wrong you will never cross him, but if he ever makes a misstep, you will bring the old score against him. Do you want God to forgive you that way? No. I want him to forgive me, remembering my sins against me no more forever. And if I want God to forgive me that way, I must be willing to forgive my enemy, at the same time blotting out from my very thought the things that I have against him.

What is brotherly love? It is God's universal currency. One time in the history of this nation, our banking system was such that if you went from one State to another, they would shave your money; but to-day we have money that is good anywhere in this nation for face value. I tell you to-night that we have currency upon which has been placed the image of the Son of God, written in the blood of Calvary—and it is the universal currency, and when this fails to win, there is nothing else that you can offer. You may go to the very jungles of Africa, and the moment you have presented this currency of love and have convinced the heathen that you love him, he is ready to worship you.

You will pardon me for some personal experiences, which will illustrate the thoughts of the sermon. I became a minister of a church in a town where there was much sectarianism and but little co-operation. The disciples were in love with the disciples, visited among the disciples, and traded among the disciples. The Presbyterians were in love with the Presbyterians, visited among the Presbyterians, but had no dealings

with the other churches. The Methodists were in love with the Methodists and traded among the Methodists. The Episcopalians co-operated with Episcopalians. Each little denominational band labored in its own little sphere. I began to preach love, and to advocate fellowship and union in all things possible. There was a man in that community who was a member of one of the churches, and he just decided that he would have nothing to do with me, and when I would meet him on the street, he would straighten himself up as stiff as a ramrod and become as cold as an iceberg; in fact, when I would see him coming I could feel the cold wave approaching. The devil suggested to me that I should be just as stiff and as cold and as formal as he, and he said: "You were born on the 4th of July; do not ask anybody any boot; be a man!" And sometimes I rather felt inclined to boot him off the walk and assert my rights. [Laughter.] But I knew that was not God's way, and, after thinking this over awhile, I determined, if possible, to win him.

I had only to present this universal currency. I went into his place of business. He was a coal dealer. I asked if he would not send me a ton of coal. Very abruptly, he said he would.

I went out of his office, mad, and the devil said: "You have lowered your dignity; I would not knuckle to that man!"

I went back in a little while and asked if he would give me my statement. He handed it to me, and proceeded to send out a blizzard.

And then I did one of the hardest things that I have ever done in all of my life. I walked up to him, reached

out my hand and took hold of his hand, and, looking him in the eyes, I said: "Mr. ———, you do not like me, and I do not know why. I never did you any wrong in my life."

He said: "Mr. Book, a man has his likes and his dislikes."

"Yes, sir," I said, "but you have no right to dislike me, and I am going to love you anyhow. Good-by!"

I left that building, mad enough to fight. And the tears came into my eyes. I felt that I had lowered my dignity, sacrificed my manhood and my independence. I felt like knocking that fellow into smithereens in a minute. But sometimes what we call independence is nothing but downright, devilish stubbornness.

Soon after that, I met him on the street. This time he limbered up, tipped his hat, smiled and bowed, and said: "How do you do, Mr. Book?"

I said to myself: "It is working; it has had good effect."

So I went down to buy another ton of coal. And when I went in to settle, I asked him the amount of the bill, and he said: "Mr. Book, I understand you are responsible for the salary of an evangelist that you have employed and that you pay his salary by lecturing."

"Yes, sir."

"Well," he said, "I would like to give you my commission on this coal and help you that much."

"Ah! thank you, sir." It was working.

A few days after that, I said: "I wish you would send me up eleven tons of coal; I want to get enough to run me all the year."

He filled the order. When I went in to settle this time, he said: "Mr. Book, just exactly what that coal costs me to put it into your coal-house, without a cent of profit, that is what it shall cost you."

He became my friend; but had I gone about that community saying mean things about him, had I been cold and stiff, and mean in my attitude towards him, he would have always remained my enemy. But he could not resist the power of love.

Love is more than this; it is God's derrick hook. Sometimes we have burdens that we can not lift by main strength. They would crush us. Have you ever seen workmen build these large railroad bridges? Yonder is a great big heavy stone that is to be placed in a certain position—no man can lift it; but they place the machinery and fasten the hooks of steel, and a little child can turn the wheel, and it is lifted gracefully and placed in its position. So with the burdens of life. What would at other times be burdens become joys, when we place under them the hooks of love.

A little girl, walking the street with her baby brother on her back, was asked by a passer-by: "Little girl, don't you think that baby is pretty heavy for you?"

"No, sir, he is not heavy—he is my brother!"

See that old, gray-haired farmer, as he digs into the ground with his pick. Stoop-shouldered, blistered hands, you will watch him, and then ask: "Stranger, isn't that a hard way to serve the Lord?"

He looks up, and, with a smile, says: "No, sir; I have a boy in college, learning to preach the gospel. I am supporting him by my hard work, and as I strike into the rocks with this pick, I think of the sweet music

that he shall make when he stands up and preaches the unsearchable riches of the gospel of Jesus Christ to dying men and women! this is no burden, it is a pleasure."

Yonder in the sick-room is a little child, lying there in the cradle. Poor mother is watching it night after night and day after day, for a long month. She looks tired and haggard and careworn. I approach her, and ask: "Mother, will you not let me watch that baby while you rest?"

She says: "No; do not take me from my child; this is a pleasure; leave me here to minister to the object of my love."

So it is with all of life's worry and trial. If love enter into it, then it is no longer a burden, but it becomes a joy.

Love is the divine heat of this universe.

What would you think if a man were to plant his corn here in Bartholomew County, in the cold month of January, hoping to raise a crop? The corn might be all right, and the soil is right; but if you were to put it into the ground in January, it would rot. You had just as well talk about raising corn in January, in Bartholomew County, as having conversions in a church when there is malice and strife and discord. The seed of the kingdom may be sown into the hearts of the people, but it will rot and be non-productive. Let that farmer wait until the springtime, when the sun has changed its course, when he sends his rays down to penetrate this old earth, and thaw it out and warm it; when the birds come back from the South with their songs of thanksgiving and praise; when vegetation

begins to spring up, and all nature takes on a form of life—plant your corn now, and in a little while it germinates and springs up and brings forth its harvest.

Let the church be permeated by this spirit of love; then preach the gospel of Jesus Christ, and you may look for quick results.

I was holding a meeting some years ago, in a little country village. For a week or more I labored, but without success. Tired and discouraged, I was almost ready to stop, when a man approached me, and said: "Haven't you heard about the trouble?"

"Trouble? What kind of trouble?"

"Why," he said, "two of the most prominent men of this congregation got into a little trouble a few weeks ago and came near having a fight, and part of the congregation went with one, and part with the other. That is the state of affairs now."

I decided that I would visit these two men, and see if I could bring about a reconciliation. I went to one, and he said: "I have done nothing, but if you will get the other man to apologize, I will forgive him all right!"

I hurried around to find the other man and thought that I might adjust matters, but he informed me that he had done nothing, but if I would get the other fellow to apologize to him, he would forgive him all right.

That evening, when I came to the church, standing out under the trees in front of the building was a crowd of people, and in that number, standing close together, were the two men. Somehow, I quietly walked up behind them, reached out my arms to exercise my personal liberty, gently brought them together,

and in a moment those two heads bumped. They looked around to see what had happened, and, facing each other, they reached out their hands, and both, about the same time, spoke. Somebody went into the church and told what had happened. I gave a short exhortation and an invitation, and sinners came forward, and we had a revival then!

Preaching in one of the large cities of this nation, the meeting had continued for several nights, with no results. I sent the pastor of the church to my home to preach for my people on Sunday, and on Saturday night I preached a sermon on brotherly love. The minister of one of the congregations of the city was present, and after the sermon he came up and congratulated me and said he enjoyed it, but that it was hardly applicable there, because they loved one another. I wondered why that congregation had not been translated—it was the first one that I had ever found that was just right.

Sunday night a large, burly man got up in the audience, a butcher, and said: "Brethren, that sermon last night on brotherly love has been burning in my soul. I have had no rest. You know how I have treated you, and you know what I have said about some of you, and you know I have not spoken to some of you for a good while, and I now stand up here publicly and apologize and ask your forgiveness."

A pharisaical, hypocritical woman, back in the audience, said: "I think it is about time he was apologizing!"

"Yes," I said, "and it is about time you were apologizing, too!"

Another man stood up, and said: "I have not spoken to some people in this congregation for six years. You know what I think of you, and what I have said about you. But I stand up here and apologize, and ask forgiveness." And they began to jump up from different parts of the room and ask for forgiveness.

I reached up and put my hand on the shoulder of Deacon Scott, grand old man as he was, and said: "Brother Scott, let her go—the bottom will drop out of this thing directly!"

Let me tell you, we had a revival in that congregation. Souls were converted, but not until after the church had thawed out and malice had disappeared from the hearts of the people.

Love is the divine magnetism. Jesus had no trouble in reaching the masses. He loved humanity. The church that has this element will be a power for good. People are attracted by this divine power.

I was holding a meeting one time for a country church down in Virginia. There was a small audience. About the same people heard me every night. Not feeling satisfied with the congregation and the results, I decided to do a little personal work. I started out one day and walked up New River some miles, and found a little, humble cabin, in which lived a family. I was the first preacher, I suppose, that had ever visited that home. They seemed to be very much excited when I entered the building. We chatted for quite awhile, and then I noticed that they became nervous and watched the clock, and wondered, I suppose, how long it would be until I would go. It was almost dinner-time. I said: "Now I am going to stay for dinner; just what

you eat every day, I can stand occasionally. I am one of you, and we will just read and pray and sing and have a good time here."

That night the whole family came to church. They felt that if the minister were enough interested in them to make them a visit, they should be interested enough in his message to hear him. And when the invitation was extended, every one of them came forward and united with the church. Jesus went out after the masses. They could understand that he loved them. That is what the church needs to do.

Love is the heart of Christianity. If my physician were to tell me that I had organic heart trouble, I would understand that meant danger of sudden death! I know of some churches to-day that are suffering from heart trouble. And they are in danger of sudden death!

Love is the badge of Christianity. We become members of secret orders, and only those who are acquainted with the secrets of the order can understand that we are members. But Jesus says: "By this shall all men know that you are my disciples, because you love one another."

Love is the eleventh commandment.

"Oh," but you say, "I did not know that you had but ten."

Yes, Jesus says: "A new commandment give I unto you, that you love one another."

Now, if I love you just as I love myself, I will never misrepresent you. I never told a lie on myself in all my life. I will never tell one on you, if I love you. I would not cheat myself. If I love you as I love

myself, I will not cheat you. This will settle the question of capital and labor. Let us do unto others as we would have them do unto us. I have known some people so religious that they would not shave their face on Sunday for anything, yet they had so little brotherly love that they would catch their brother in hard luck on Monday morning, and shave his note ten per cent., and call that good business tact. I have known some so religious that they would not black their shoes on Sunday, but they would not hesitate on Monday morning to sneak around and blacken somebody's character, all right.

Love is the pope of Christianity, and it is infallible. You ask me how I should treat my wife. Love her with all your heart, and then treat her as you please. If you love her, you can not mistreat her. How should I treat Jesus? Love him with all your heart, and treat him as you please. How should I treat my brother? Love him, and then treat him as you please. Why should I love you? Because you are my brother. God has made of one blood all the nations of the earth.

At that same church where the family were won by the visit, I had another experience. I was asked out to take tea with one of the deacons. I looked across the road and there I saw a cabin, and I asked: "Who lives there?"

"Old man D——."

"Is he a Christian?"

"No."

"Is he a member of the church?"

"No. He is one of the hardest cases in all this country."

I said: "Let's go over and see him a little bit."

He said: "No, he is not there now; he is up in my field shucking corn."

It was rainy and muddy, and I said: "But let us go up there and see him."

"No," he said, "it is muddy and late, and rainy."

"But," I said, " let us go up and see Mr. D——."

I started and the deacon followed. We went up a hollow, and I saw him away up on a hillside, in rags, with an old hat from which the band had been lost. It had gone to seed, and looked something like a haystack, in shape. Then the question was, How can I approach him and he not find out I am a preacher?—you know some people are afraid of preachers. I asked God that I might have common sense enough to reach him. When I got near enough, I cried out: "Hello, there, brother! I happened to hear about you being here; and I just felt like I could not leave this community without seeing you—we are akin and I am always glad to meet my kinfolks." By that time I had gotten close enough to take hold of his hand.

He looked up at me with astonishment, and wondered, I suppose, down in his heart, how any decent man would claim to be akin to him. "Kin!" he said, "how did that happen?"

"I am here to tell you about it," I said. "I just could not think of leaving this community without meeting you. Say, did you ever hear tell of Adam?"

"Yes, sir," he said, "he was the first man."

"And he was my father. Did you ever hear of Eve?"

"Yes, sir, she was the first woman."

"And she was my mother, and yours—and we are brothers."

I have been at some big prayer-meetings, but we had a great prayer-meeting up there right on a shock of corn. I told the old man to get down on his knees, and then told the old deacon to get down on his knees, too. I told the old deacon to take off his hat, and I reached up and got hold of the old man's hat, and right there on that shock of corn we had a great prayer-meeting. If you could have only seen the countenance of that old fellow and the tears in his eyes!

I am satisfied if somebody had shown some interest in him, he would have been in the church long before that day. But he was one of the "roughest characters" —nobody cared for him, and therefore he cared for nobody.

In my first work as pastor, I had charge of a congregation in a new town. Only a few years before it had been laid off into a city; it was a great, magnificent farm. Somebody came to me one day and asked me if I had ever visited a blind man, who lived in a little log cabin, which was kept there as an old landmark. There was one room below, and one above, and the whole end of that house was a fireplace, and there lived a poor blind man with his uncle and aunt. I visited that home and there I discovered this man. He had been educated in the State institution for the blind. Sitting in front of that fireplace, with a long poker in his hand, he had spent his days, scratching in the ashes, chewing his tobacco and spitting his tobacco juice. When I called I found that he was a little surly. He had become discouraged. After awhile he told me that

he had joined the church, but no one seemed to care for him, and he had not been attending church for some time. I asked him if he would not go to our prayer-meeting, and if he would not permit me to take him to my home every day and read out of my books to him for an hour or two. He was delighted to do so, and this was an opportunity for him. I discovered in a little while that he had a bright mind. Sometimes, in reading, when I would miss a point I would notice that he would straighten himself up, and then I found that I had passed over something that was worthy of attention, and when I would go back I would discover what I had failed to discover; but he, with his brilliant mind, let nothing slip.

He soon took part in the prayer-meeting. One day I said: "How would you like to make a living for yourself? Why not get up a lecture, on your own experiences, call it 'Life in the Dark'? I am acquainted with the churches, and I will take you to them and introduce you, and give you an opportunity to make your own support."

He was delighted with the offer, and prepared his lecture, and the first town that we visited was one of about three thousand population. He stood before a magnificent and intelligent audience, and held them spellbound for an hour with his eloquence. He was a wonder.

When we went to our room that night, and I counted out his money—the first that he had ever made, in all probability—he danced with joy, like a child, with the thought of being able to earn his own living and be a blessing to the world.

One day I suggested to him that he ought to preach.

"What! do you think I can? I have been thinking about this for a long time, but I have been afraid to mention it."

I said: "We will find out. I have a mission up here three miles, in a moonshine district. I will take you out there and let you practice, and if you do all right, you may preach for me after awhile."

I shall never forget that sermon. Soon I announced that he would preach from my pulpit. He had no Bible in raised letters that he could read himself, and at one of our State meetings I made an appeal for money to buy him a Bible. The money was received. The Bible was purchased, and he began to read with his fingers. He became so interested in the Word that soon the blood ran from his finger-points and clotted between the letters. I want to say to you now that one of the most eloquent men in that State, a man who can quote as much Scripture, in all probability, as any other preacher, is none other than this blind disciple, who was picked up in that little cabin in that town.

Soon after he entered the work, his aunt and uncle and other members of the family were converted, came into the church and began to give their influence for God. There are thousands upon thousands of good, honest souls, valuable men and women, all over this earth, who are lost to society, only needing the touch of some man of God to quicken them into life and place them in a position to glorify the Lord and to bless the world.

In conclusion, let me say that God loves you, sinner, more than it is possible for you to love even your

brother. God loved you so much that he gave his Son to die for you. The Son gave his life for you. He extends to you an invitation to love him in return. If there be a spark of gratitude in your soul, will you not show your love to your Christ and your God by becoming obedient unto the gospel to-night?

SERMON VII.

EVOLUTION OF GOD'S ETERNAL PURPOSE IN THE SCHEME OF REDEMPTION.

TEXT.—Matt. 13: 31-33, and Mark 4: 26-29: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

The theme for this morning's discussion is the evolution of God's eternal purpose in the scheme of redemption, and it is based upon the above Scripture.

God has given to this world two great books, the book of nature and the book of revelation; and we discover this same law of evolution or development in both of these books.

You notice, in connection with the text, a statement made by the apostle Paul in the Ephesian letter: "According as he hath chosen us in him, before the

foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

And then again you find in the first Epistle of Peter, first chapter and twentieth and twenty-first verses, the following: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

And then in the fourth chapter of the Galatians' Epistle we read: "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

I do not believe, beloved, that Jesus Christ could have come into this world one single moment sooner than he did come. This whole scheme of redemption is an evolution. It is a development. It is a growth.

Some one is ready to ask: "Mr. Preacher, if God has all power, and made man in his own image, and man transgressed the law in the Garden of Eden, and was lost, why didn't God come to his rescue and give to him a Saviour in that very moment of his fall? Why wait four thousand years to send a Saviour?"

I might ask you a few questions. Why didn't God make that mighty, giant oak of the forest a full-

grown oak all in a minute? Why does he first make the acorn and put into that acorn the germ of life, that afterwards bursts forth into a single sprig or twig, and leave it for ages to unfold and become a mighty giant of the forest? Or why did God decree that that grain of wheat should not be planted to-day and bring forth the ripe harvest to-morrow? Or why did he not decree that man should be made a full-grown man, physically, all in a minute? Why did he say he must first be a baby, helpless and dependent, and left alone to grow and unfold, and develop until he comes unto his perfect manhood? Why didn't God decree that the mind of man should be fully developed, all in a minute? Why leave the babe there a poor, helpless child, and that mind to unfold and develop gradually, learning through experience, and then going on through all of its days of experience to its perfect manhood and perfect development from the mental standpoint?

Now, then, if God, in his great system, has put that law of development into the natural world, may we not also reason that it is perfectly right for him to put it into the spiritual realm, and thus leave man alone, permitting him to feel after God if perchance he might find Him, leaving him to become acquainted with himself, appreciating his own helplessness and dependency, and then to give to him a Saviour, just at the moment when he can appreciate, at least in a degree, this great scheme of redemption which is offered unto him?

If you will notice, beloved, even in the revelation of God himself to the world, it is a development; it

is an unfolding. The first revelation that God gave of himself to this world was this: I am God Almighty; I am a God of power. That is the only God that man could appreciate at that stage of his existence. Man was a rebellious creature; he had transgressed the law; he had to be disciplined, and therefore God said: I reveal myself unto you as a God of power; "I am God Almighty."

The next time he reveals himself as the eternity God—"I am that I am." I am not simply a God of power, but an eternal God, an everlasting God, without beginning and without ending of days.

Now, having made two revelations of himself to man, man had gotten to a point that he might, in a measure at least, appreciate him from another viewpoint, and so the next time God reveals himself to the human race, he says: I am not simply a God of power, but a God of mercy; I have compassion and sympathy for poor, lost, perishing souls. Then he reveals himself as the unity God. And the next time he says: I am not simply a God of power, an eternal God, a God of mercy, the unity God, but I am a God of the heathen; I am not a God of the Jews only, but I am a God for all mankind.

And when four thousand years had rolled by, in the fullness of the times God says, I can make another revelation of myself to this world and you can now appreciate me; I am not simply a God of power, and the eternal God, and the God of mercy, and the unity God, and the God of the heathen; but I come in Jesus Christ, my Son, who is the express image of the Father; and am, therefore, your Father. It was

four thousand years before God could reveal Himself as a God of love, as a Father, and that had to be in the person of his only begotten Son, Jesus Christ.

Now, then, take the whole scheme of redemption; go back there in the Book of Genesis, and as soon as man sins, God plants that seed, from which comes redemption, when he says: "The seed of the woman shall bruise the serpent's head."

Turn to the twelfth chapter of that same Book of Genesis and you find that seed germinating, when God selects one man to represent him in the person of Abram: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Coming down through the history of man, you will find type, shadow, symbol and prophecy, all pointing to Christ's birth. Fifteen hundred years before Christ, and twenty-five hundred years after the creation of man, a nation is born—and out of this nation is to come the Saviour. Here we see the blade.

When four thousand years have rolled by we behold a man—a rugged and unique character—on the bank of the Jordan, crying: "Repent; for the kingdom of heaven is at hand." Jesus comes, and John points the finger and says: "Behold the Lamb of God."

Now we behold the ear. On the day of Pentecost, when the baptism of the Holy Spirit came upon the

apostles and Jesus Christ permitted them to stand there as his representatives, Peter preached the first gospel sermon that had ever been preached in fullness and in fact, and now you behold the full ripe corn in the ear. There is the full scheme of redemption, the system of Christ in its development in four thousand years of history—a full and complete revelation of God to dying men and women.

Beloved, I want to say to you that Jesus Christ is the explanation of prophecy. He is the fulfillment. The type and shadow and symbol all climax in Jesus, and I believe that there is something significant in the statement that the leaven was put into *three* measures of meal. Here you have the Patriarchal and the Mosaic and the Christian dispensations, and in the fullness of the times Jesus comes, bringing salvation.

I want to notice this from another standpoint. Suppose that some one should pick up a book and read in that book the description of the stone that was to be the foundation stone of a mighty building. Having read, he said: "I am going to work now to discover that stone." He gets his pick and shovel, and goes down into the earth deeper and deeper and deeper, stroke by stroke, hoping to come to the foundation stone. But he dies, and the tool that he used drops by his side. Another man comes and finds what has been going on, and he begins to work where that man left off, and goes deeper and deeper, until by and by he dies. And another begins where he left off, and he dies, and they abandon the work. But, years after that, a man comes and reads, and sees the work that has been done, and he says, "I am going to begin where the last man left

off," and he goes deeper and deeper until he finds the foundation stone as described. He has accomplished his work, and throws his implement aside and shouts: "Eureka! I have found it! I have fulfilled my mission; I have accomplished my purpose."

Away back yonder in the Garden of Eden, we find something stated about this foundation stone of the spiritual kingdom. Adam digs for nine hundred and thirty years, and dies without discovering the Rock of Ages. Abraham continues to dig and search for the foundation stone of this spiritual kingdom, and dies without discovering it. Moses comes and succeeds him; and he goes deeper and deeper; but he dies without finding it. By and by Malachi appears upon the stage of action, and he goes deeper still; but he dies, and for more than three hundred years no man would dare to dig—no man was engaged in the search.

But hear me! After awhile we find a man, John the Baptist, who begins where Malachi left off, and deeper and deeper he digs until he discovers the Rock of Ages, the foundation stone, and he lifts up his hands, and says: "I have discovered it—Eureka!" "Behold the Lamb of God that taketh away the sin of the world." I want you to know that John never came into this world to establish the kingdom or found the church. John came as the Lord's man, and his mission was to discover the foundation stone upon which the church should be established. Look here, beloved, Jesus said that of all that have been born of women, there is not a greater than John the Baptist; but, notwithstanding, he that is least in the kingdom of heaven

is greater than he. Why was John the greatest? He was the last man, and therefore, being the last one called, he was the nearest to Jesus. He discovered Jesus. But the man that comes into the building that rests upon the foundation stone is greater than all. As the bright and morning star melts away in the light of the approaching sun, so John the Baptist melts away in the effulgent rays that beam forth from the Sun of righteousness. John had fulfilled his mission. He had discovered the foundation upon which the church of Christ should rest.

The whole plan of salvation was wrappd in mystery until Jesus sent the Spirit on the day of Pentecost. Until then, no man could understand it. Even the apostles themselves did not understand it. Through Jesus was the promise of the Father given: "He shall guide you into all truth."

You go to Niagara Falls and stand in a certain place, and as you stand there, you see a dark mist, as dark as midnight. Take another step, and the sun shines through the mist; it glimmers and shimmers. Take another step, and you behold broken rays of light; but take another step and you will find that all of the broken rays of light have come together, forming a magnificent rainbow. Now you find yourself encircled by this beautiful bow.

Stand in the Garden of Eden. You are in the dark mist. You can not understand. Come on down through the ages and stand on Mount Sinai, and there you see the light gleaming through the mist. Come on down to the Jordan's banks and hear the message of John the Baptist, and there you behold the broken

rays of light. Stand in Jerusalem on the day of Pentecost, fifty days after the resurrection and ten days after the ascension, and you will find yourself encircled with the broken rays of God's eternal truth and promises. Now you can understand the mystery.

I want to say also that Jesus Christ himself, in his revelation to mankind, is a development, an evolution.

Let us suppose that some man with a camera should stand in front of this church, and get a snapshot; move then to its side, take another; go into the rear, take another; to the other side, take another. You have four snapshots of the church building. But you would not have a true conception of it simply to look at these, one at a time. To appreciate the building, you would need to take a view of the entire structure.

We have four pictures of the Man of Galilee in the Gospels. Matthew, from the standpoint of a Jew, gives us the picture of Christ as a teacher. Mark, from the standpoint of a Roman, gives the picture of Christ as a worker. Luke, the beloved physician, the man who was qualified to know human nature, gives us the photograph of Christ as a man. John pictures him as God. Taking all of these pictures, we have Christ the teacher, Christ the worker, Christ the man, and Christ the God.

Now, I want to give you an illustration to bring a thought that is important to you. Here is a grain of corn planted. After awhile there is a blade, and then a stalk, then the ear, and then the full ripe corn on the ear. Now, all the nutrition goes through that blade and stalk and ear, and is centered in the corn.

The blade and stalk and ear exist only in order that they may glorify the corn. The Old Testament, with the types and shadows and symbols, represent the blade, the stalk and the ear, and exist only that they may glorify the full ripe corn that forms in Jesus Christ. He has absorbed all of the life and nutrition from the old.

Now, the man who undertakes to preach a gospel sermon from the Old Testament, or to tell a sinner what to do, from the teachings of that book, is like the man that feeds upon the fodder rather than the corn. The man that glories in Moses or John the Baptist is ignorant of the fact that all that they said and did, which is essential unto salvation, is found in Jesus Christ. In the Hebrew Epistle we are told that in the last days God would speak through his Son, and we are commanded to hear him.

Did you ever see a stalk of corn from which there were a number of side shoots? Did you ever see a big ear of corn on the stalk from which these side shoots grow? We call those side shoots suckers. Did you ever see one of these suckers produce a real ear of corn? Where you find one of these suckers, what do you usually observe? You generally find a dwarf growth with a few grains of corn and a lot of black dust, and where these suckers are found the main stalk is blighted and there is either no ear of corn or a very small one. The nutrition of the main stalk was diverted by the intervention of the suckers, which sapped its life-blood, and they themselves were non-productive of good corn. If you want the stalk to produce a good ear of corn, you must pull the suckers

off when they put in an appearance. Now, listen! Jesus Christ is the corn. Alexander Dowie and Joe Smith and Mrs. Eddy, and other such persons that come into this world, claiming to have a revelation, are the suckers that come from the corn, and the person that subsists upon that teaching, feeds upon the black dust rather than the real precious corn.

Now, then, if God is an evolution, and if the system of grace is an evolution, and Jesus is an evolution or development, the church is also an evolution. I do not believe that the church is complete. I believe the foundation is all right and the plan for the building is all right; but so long as men continue to be saved, that building, as I said, is not complete. Often we hear men say: Let us go back to Pentecost. The church at Pentecost was but an infant. It was simply the blade. Who ever heard of putting the giant oak back into the acorn? Who ever heard tell of a man that was six feet tall getting back into the cradle? He has outgrown it. The church on the day of Pentecost was in its cradle. Peter did not understand fully its mission. He thought it but an extension of the Jewish kingdom. He had to have a miracle performed before he could understand that the kingdom of Jesus Christ was established for the Gentile as well as the Jew.

Hear me! I say to you that the Lord has put into this germ of the church every good thing necessary in order to man's redemption, but it must take time to unfold. I can not understand it; neither can I understand the magnificent things which are placed in that germ of the acorn which provides for all the

things in the whole tree. There is not a thing that ever comes out of the tree that was not in the acorn. Every movement in connection with the church is like that. I believe that the Christian Endeavor is a part of the plan of the general unfolding. I believe that there are things yet to be seen in the church of Jesus Christ, modes of grace that we have never come unto yet, but the generations that come shall behold the unfolding of God's triumph over this world, the flesh and the devil.

In the thirteenth chapter of Paul's first epistle to the church at Corinth, we have a splendid photograph of the church, in all of its periods of development. In its infant period it possessed miraculous power. Each apostle was inspired in one direction and knew only in part. Paul knew some things Peter did not know. Peter knew some things John did not know. But in the manhood period, after the perfect law of liberty came, when every man could preach, the only gifts that were to continue were faith, hope and love. We know more than any single apostle knew. We have now all of the Word—all that all of them knew. To take from or to add to is forbidden.

In the first stage of the church's development, its membership thought the best way to worship God was through architecture, and they built magnificent cathedrals. In the second stage, they said we must worship God through music. And then as they developed in the spirit of worship, they said it is not through architecture, or music, alone, but through paintings; and some of the most magnificent paintings that eyes ever looked upon were brought into exist-

ence as a means of worship, all for the purpose of glorifying Jesus Christ.

Then we come to the period of contention, and it was thought that the best way to worship God was in exegesis. Every man's pulpit was made a dissecting-table, where every man's doctrine was dissected, carved to pieces and demolished. This was the age of debates, and the church felt that it could do no greater service than to hold a theological discussion.

But we have outgrown all of these periods. We recognize that architecture and music and painting and exegesis are all right in their place; but if love be absent, they are nothing.

This is the age of love. The mission of the church to-day is to worship God in this spirit, dominated by this power. We have come to that point when we can recognize that it is a thousand times better to be orthodox in your heart and heterodox in your head than to be orthodox in your head and heterodox in your heart. The test of fellowship to-day is life. In John's vision, we have an account of the seven churches. I believe that this book of "Revelation" is simply a panoramic view of the church, from its birth to the coming of the Lord. I look upon the seven churches as being seven distinct periods of the church's development or history. You will notice that the church at Ephesus was the age of apostasy. Following this, we have the church at Smyrna. This was the age of persecution, slaughter and death. Then comes the church at Pergamos. This word carries in its etymology the idea of a *tower* and *marriage*. Here we have the union of church and state, under Constantine. Growing out of

this comes the church at Thyatira. It was at this stage that Jezebel makes her appearance. This is the age of church councils. It is no longer, What does Christ say? but, What does the church say? The church dominates—creates creeds and confessions. The next is the church at Sardis. This represents that period of her history when only a few are loyal to the Christ—simply the seed left. Emerging from the Dark Ages, we are introduced to the church at Philadelphia. This is the age of missions. For the first time in the church's history has she been able to comprehend the scope of the commission and embraced the doctrine of the "Fatherhood of God and the brotherhood of man." The last is Laodicea. We live in this period. The meaning of this is the people judge. You could not make a creed if you wanted to. We have outgrown creeds. It is no longer, What does the clergy say? The laity have the same rights that are vested in the clergy. Every man does his own thinking and glories in his liberty. But in this period we find something more than liberty. It is the period of indifference—when they are neither cold nor hot, simply lukewarm. I feel sure that we are living to-day in this period of the church's history. She has the form of godlikeness, but she has denied the power thereof.

Now, if Jesus is an evolution and the church is an evolution, is the Christian life not an evolution? If I grow from babyhood to manhood, physically and mentally, why may I not grow spiritually as well? You have no right to expect that a convert will measure up to your standard any more than you have a right

to expect your boy, physically, to be as large and as strong as you are, in a day, when you have been forty years in this world. I want to say to you, beloved, when they come unto Jesus they are babies in him and to be strong men and women they must have food and exercise, and then they will grow and develop until they become strong men and women in the Lord Jesus Christ. A baby is all right as long as it is a baby, but a baby ten years old is entirely out of harmony with things. I knew a man in Craig County, Va., who was about ninety-five years old and just about so tall. [The minister measuring with his hand in a horizontal position about three feet from the floor.] He wore brass-toed boots, and weighed sixty pounds. His name was "Joe Fisher," and when "Joe" came to town, plodding along with brass-toed boots and long gray beard, he attracted quite a good deal of attention. Now, it was not the wearing of brass-toed boots by a person weighing sixty pounds that was such a curiosity to the people, but the idea of finding a man with a gray beard, with high brass-toed boots, weighing sixty pounds and ninety-five years old! He was not only a curiosity, but he was a monstrosity! If we had some way by which we could look at the souls of men and women, I tell you that you would find in congregations a whole lot of Joe Fishers—some have been in the church for forty years and have not developed. Some of them forty years old and have not come to the communion table one time! Forty years old and have not cut a single missionary tooth! If you had a baby five years old that could not talk, you would want to know what was the matter with its speech. Yet we have

babies in Jesus Christ, that can not pray, and are fifty years old; they can not even say grace at the table. Something wrong, as sure as you live, brother! Lack of development.

Now, if a baby does not grow, it may be because it is not given the proper food. It ought to have milk. I think I am authority on this subject. But it is a mistake to feed a child on milk until it is forty years old. It needs bone; it needs flesh; it needs brain; it needs to be a man. And it must have something besides milk. You need strong meat. You need to know something more than baptism. You need to know about your duty as a Christian. You need to learn some other things in the commission.

You do not like this part of the sermon. I can tell. You can not fool this preacher. It is not what you like, it is what you need.

Sometimes babies cry. Now, they cry for three reasons: First, they may be sick. They need attention; find out the trouble. Or they may be hungry. If so, see that they are fed. Or they may be spoiled. If they are sick, they need soothing-syrup; if hungry, food; if spoiled, a first-class spanking.

We have a church baby sometimes like that. It begins to fuss and quarrel, and gets mad and ugly before we find out the trouble.

Now, in conclusion, a last thought, showing that the soul develops, that it goes on from babyhood to manhood: In a chromo establishment, in the city of Boston, there are twenty-eight smooth stones. You go into that building and a man takes a piece of paper and puts it on one stone, but you do not see any out-

line. He goes from one stone to another, and when he has touched it ten times you are still unable to see the outline. He goes on in this manner up to twenty applications, and when he has given it twenty touches, then you begin to see some signs of a picture. But when he makes twenty-eight touches, you see a beautiful picture. It took twenty-eight touches to bring out the outline. When you believe the gospel, you touch the stone; confess, you touch it again; repent, again; are baptized, again; and every time you touch the stone, you are bringing out the outline which shall be complete only when you awake in His presence in the morning of the resurrection and see Him face to face; then you shall be like Him.

Will you not come and grow in the Lord? While we sing a song of invitation, come and give us your hand and God your heart.

SERMON VIII.

CONVERSION OF A DISTINGUISHED CITIZEN.

The Acts of the Holy Spirit is a history of conversions. Sinners are told what to do to be saved.

This example found in the eighth chapter, beginning with the twenty-sixth verse and running to the close of the chapter, is an account of the conversion of a distinguished citizen, and is recognized as the model conversion. To be absolutely sure that you have been Scripturally converted, contrast yours with this model. I do not believe that all people in conversion have identically the same experience. We are not all constituted alike.

We see a river overflowing its banks, which was caused by a mighty flood. There has been a great storm—the lightning flashed—the thunder roared—the winds blew. The water came down in torrents. The river channel was full to overflowing.

I behold in another locality a river which has also overflowed its banks; but there has been no thunder—no flashing of the lightning—no roaring of the winds. No rain has been seen to fall. What has caused this flood? Go up on the mountain-side. The snow, under the powerful influence of the sun, has melted, run down the mountain-sides into the river channel, quietly and gently and noiselessly has filled it to the brim. Two rivers, both full—full to overflowing—and yet under different circumstances!

Here is a man in the congregation, a sinner. He is emotional; easily moved. Under the spell of the gospel he gives vent to his feelings, shouts, rejoices. His heart has been filled; his life is full of the grace of God. Sitting by his side is another man, a sinner, of a quiet nature; not one bit emotional—logical, thoughtful. He has listened to the gospel, too. It has impressed him. He comes forward, makes his confession, obeys its commands, and rejoices, but not with the same demonstration. Both have been converted. The hearts of both are full.

First, let us notice something of the character of this gentleman who is under consideration to-night. We find that he is a Bible reader. All Bible readers are not Christians. He is an honest searcher after truth. All honest searchers after truth may not be Christians. But when a man honestly seeks for truth, we believe that God will bring him into the light, and when he sees the light, as an honest man, he will obey. He was also a religious man. A man may be religious and yet not be a Christian. God and one man may form a system of religion, but it takes God and two men to form a system of Christianity—God, the sinner and Christ. He was a man that worshiped God, even at a great sacrifice. He has made his way from his home to the city of Jerusalem, for the purpose of worshiping his God according to the divine plan.

Sometimes you will hear it said, "If a man is a member of the lodge, and lives up to his obligations, he is a Christian." I am not an opposer of secret orders. In fact, I belong to some myself. But permit me to say that you may belong to every secret order

known to man and be a believer in the Old Testament Scriptures, be a religious man, and yet not be a Christian. No man can be a Christian who does not believe in and obey Jesus Christ.

Let us notice the agents used in the conversion of this distinguished citizen. Philip, the evangelist, has been holding a successful revival in the city of Samaria. Large numbers have become obedient unto the faith, and right in the height of its glory he is ordered away and told to go into a deserted country to preach to one single man. He did not argue with God. He did not reason that it was not the best thing to leave the meeting when it was at its highest pitch, or that he might not be remunerated if he went into that deserted country, or that he might not have a successful meeting—*"a record-breaker."* But he, a true servant of Jesus Christ, stands ready to go when the order is given.

We notice that an angel comes to this evangelist, having been sent from God, saying: "Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert" (or deserted).

Notice now, this angel did not go to the sinner, but it went to the evangelist. Why didn't God send the angel to the sinner and leave the preacher in the city? We have often wondered why God did not ordain that angels should preach the gospel. They could go witn speed swifter than light and with burning words of eloquence and without remuneration, and preach to the dying millions. We can not answer why God does not permit angels to preach; but there is one thing that we know, and it is that he has ordained

that man shall preach the gospel and that man shall be saved through the instrumentality of man.

As the evangelist made his way, he beheld a man of Ethiopia, the man of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure. Just then the Spirit said to the evangelist: "Get up into the chariot with that man." Why did not the Spirit go to the man, the sinner, and explain to him the Word, and convert him from the error of his way?

Instead of going to the sinner, the Spirit goes to the evangelist and orders the evangelist to go to the sinner, and the sinner receives instructions from the mouth of the man. You can not find anywhere in the New Testament under the Christian dispensation where any man was ever converted to Jesus Christ unless it was through the instrumentality of another man. I made this statement on one occasion before a magnificent and cultured audience in Tennessee, and the next day, walking down the street, I came in contact with one of the ministers of that city. He said: "I heard you last night and you made a statement that I did not endorse."

I asked what it was, stating, however, that I was always open to conviction and glad to know the truth, because if there is anything about which I want to be absolutely certain, it is the religion of Jesus Christ.

He said: "I understood you to say that you could not find a single example in the New Testament where any sinner under the Christian dispensation was converted to Christ unless it was through the instrumentality of another man."

"Yes, sir, I made that statement."

"Well, you are wrong."

"If so, give to me, please, the example."

"Take Saul of Tarsus. It was when he was on his way to Damascus that he saw a light brighter than the noonday sun. Jesus spoke to him, and then and there he was converted—and it was not through the instrumentality of a man, either."

"But, my brother, you will remember that he cried out: 'Lord! what wilt thou have me to do?' And the Lord, instead of telling him what to do then and there, told him to go into the city, and there it should be told him what he must do. God also commissioned Ananias, a devout man, a disciple, to go into that city and tell this man Saul what he must do to be saved, and I had always been of the impression that Ananias was a man!"

This agrees with Paul's statement in Romans, tenth chapter, beginning with the sixth verse, when he says: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

And then, also the fourteenth and eighteenth inclusive, in the same chapter, we are told that we can not hear without a preacher, that faith comes by hearing, and hearing by the word of God.

This also agrees with the great commission, when Jesus said: "Go preach the gospel to every creature: he that believeth and is baptized shall be saved: but he that disbelieveth shall be damned."

And in the fifteenth chapter of the Acts of the Apostles and the seventh verse, Peter says: "God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe."

And in the twenty-sixth chapter of the Acts of the Holy Spirit, beginning with the eighteenth verse, we learn that Paul was the man to preach to the Gentiles: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

The evangelist said to the distinguished gentleman: "Do you understand what you read?"

And what did he say? "How can I except I dream a dream?" No. "How can I understand except the Holy Spirit explain the Word?" No. "How can I except some *man guide me?*"

And Philip, the evangelist, begins at the same Scripture and preaches unto him Jesus.

We notice, now, that the angel commanded the preacher to go. The Spirit commanded the preacher to climb up into the chariot, and the preacher uses the word of God, and out of this Word he proves that Jesus Christ is the Son of God. He preached unto him Jesus.

Sometimes, in my ministry, if I had prepared a sermon for a special occasion, and a small audience

greeted me, I would say: "I can not afford to waste this sermon on a small audience; I will put it away to use on another occasion, and will simply give a few words now from some Scripture that I may read."

I confess unto you that I am ashamed that I was ever guilty of such a crime.

Jesus Christ preached one of his greatest sermons to a single person, a woman—a bad woman, too. But he preached it with so much power that he stirred her soul to such depths that she went out into the city and told the people. So when he preached the next sermon he had a great audience to listen to his message.

This evangelist Philip preaches the great sermon of his life to one man, and, beloved, we should deem it a great privilege, at any time, to preach the gospel, if it be but to one soul. For if that soul be won, it is worth more than all the wealth of this universe. That one soul converted to Christ may convert thousands. So, let us do our best. Let us preach every sermon as though it were our last.

He began at the same Scripture and preached unto him Jesus. What else could he preach? There is no other message to offer to a dying world. Paul said to the Corinthians: "I determine to know nothing among you save Jesus Christ and him crucified." He could have preached philosophy, for he was a philosopher; but he did not do it. He came not to them in excellency of speech, or of man's wisdom. He said to the church in Galatia: "God forbid that I should glorify save in the cross of our Lord Jesus Christ," and to the Roman Christians: "I am not ashamed of

the gospel, for it is the power of God unto the salvation of every one that believes it."

The greatest sensation that any man could create in some communities to-day would be to simply preach the plain old gospel. The world is just as hungry for it now as it was in the days of Philip, and that preacher who imagines that it is obsolete, and feels called upon to preach upon ethics or philosophy, will find himself preaching to empty pews. A distinguished minister, in one of the large cities of the East, who had been preaching sensational sermons until his congregation had left him, wondered at the cause. One morning, as he entered the pulpit, he saw placed on the pulpit a piece of paper. He read: "You have taken away my Lord and I know not where you have laid him." He understood why the people had forsaken the church.

I had the privilege, one Sunday morning, of preaching in one of the large, cultured churches of the brotherhood. I preached just like I thought Paul would have preached, or Peter. Nothing original, nothing new; but the people listened, and at the close of the sermon they came forward to thank me and were anxious to know where I gathered so much new thought. They were not used to it. Their minister had been feeding them on ethics.

In another one of the large churches of one of the largest cities of this nation, I held a meeting. My sermons were plain, simple, Scriptural. And the people listened. Audiences were large. Some old-timers came around to know about it, and some said: "Where did you learn all of that?" They thought it was original; but it was not. It was nearly two thousand years

old, but new to them, because their preacherette had been preaching sermonettes, generally telling about fifteen anecdotes in fifteen minutes.

I received a letter from one of our preachers one time, stating that on Sunday morning he had preached a sermon to a splendid audience and his theme was a "Geographical Description of Palestine." I wrote him immediately that I imagined his people thought he was a real-estate dealer, trying to interest his people in corner lots in Jerusalem, and I fancied I heard Paul say: "God forbid that I should glorify save in a 'Geographical Description of Palestine.'" I furthermore suggested to him that if he should run out of themes he might preach on "The Seven Sneezes," or "Ephraim is a Cake Not Turned."

How many preachers do you suppose, in the United States of America, preached on Sunday morning on "The Earthquake in California," or "The Sinking of the 'Maine,'" or "The Russian-Japanese War"? It may be all right to lecture on these subjects, but it is a travesty on Christianity and an outrage upon the people to have them to go into the house of worship on the Lord's Day, to hear the gospel of Jesus Christ —hungry souls anxious to be fed—and then to receive nothing but the husks.

Philip began at the same Scripture and preached unto him Jesus. I wish we had the entire sermon. We have only a synopsis. I imagine I can hear him, when he opens at the fifty-third chapter of the Book of Isaiah, and begins to tell his message, when he says: "It is the same Jesus that was begotten by the Holy Spirit, conceived by the virgin Mary and born in the

city of Bethlehem in a stable; it is the same Jesus who, when but twelve years of age, stood in the temple among the doctors and asked questions that they could not answer, and answered the questions that they did not understand; it is the same Jesus who unstopped the ears of that man who was deaf, who had never heard the sweet music of the birds or the voice of mother; it is the same Jesus who unloosed the tongue of that one who was dumb, who had never been able to lisp the name of the God who made him; it is the same Jesus who touched the fever-stricken patient and caused the fever to subside; it is the same Jesus who opened the eyes of poor old Bartimeus, the beggar by the wayside, that man who had never looked into the face of his mother, but who was permitted then to see the glories of heaven; it is the same Jesus who visited the grave which had received the form of his brother, the one that he loved, Lazarus, and caused him to come forth from among the dead and gave him back to his sisters; it is the same Jesus who went about everywhere doing good; it is the same Jesus who, in the dark garden of Gethsemane, prayed, 'Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done;' it is the same Jesus who hung upon the cross between heaven and earth, poured out his precious blood for the sin of the world; it is the same Jesus who bowed his head and gave up the ghost, and was taken down and put into the new sepulchre with the stone at its door, the governor's seal placed upon it, and sixty men placed as guards to see that no one disturbed the body; it is the same Jesus who, on the morning of the third day, the first day of

the week, broke the bonds of death and came out of the grave, and brought life and immortality to light through the gospel; it is the same Jesus who, by many infallible proofs, demonstrated to his apostles that he was alive and forevermore; it was the same Jesus who stood on Olivet's brow and there, in the presence of his apostles, gave to them the great world-wide commission, 'Go ye, therefore, and preach the gospel to every creature,' with the promise that he that believeth and is baptized shall be saved; it was the same Jesus who was then lifted up and received back into heaven, and seated on the right hand of the Father, crowned King of kings and Lord of lords."

And I believe that at this point, when he reached his climax, the eunuch, hearing the message, being convinced, said: "See, here is the water. What doth hinder me from being baptized?"

He might have asked some questions or offered some excuses. He might have said: "Mr. Preacher, I never heard that story before. I am a Jew. I believe you have stated the truth. I endorse every word of it; but I can not be baptized. If I were to be baptized, it would be a reflection upon the religion of my father and my mother. Or I believe it is true and I would like to endorse it, but permit me first to go back to Jerusalem and there receive a letter from my priest."

He did not offer any of these excuses. He was an honest man, making an honest search for truth; and the very moment he saw the truth, he was ready to accept it. "Here is water. What doth hinder me from being baptized?"

Philip might have said, "We will have to first go

back to Jerusalem, call for a meeting of the church and hear an experience;" or, "We must first take a vote, and if the church decides that you shall be baptized and become a member, then we will baptize you." Or he might have said: "You are all right. I know you believe, but we must take you in first on six months' suspicion; we do not know whether you will hold out or not."

None of this nonsense was mentioned. He said: "If thou believest with all of thine heart, thou mayest."

And the eunuch said: "I believe that Jesus Christ is the Son of God."

And upon this confession, having already come unto the water, that was close—near by, not into—they then went down into the water. [The preacher at this point indicated it by going up on to a step and stepping down from one.]

And the preacher baptized the sinner. Paul says: "Were buried with him by baptism, risen in the likeness of his resurrection." And then in the thirty-ninth verse of this same chapter, we read: "And they came straightway up out of the water" (Paul says: "Having your heart sprinkled from an evil conscience and your bodies washed with pure water"), and after his baptism he went on his way rejoicing.

What church do you suppose he joined? He did not join the Campbellite Church, for there was no Campbellite Church at that time. In fact, none of these denominations were in existence when Philip converted that eunuch. There was but one church that Philip knew anything about, and that was the church of Jesus Christ, and when Philip obeyed the gospel

he became then and there a member of the church of Jesus Christ, and was a Christian. When he went to his home, do you suppose he reasoned that he ought not to stand alone, but that he should unite with some sect of that day? Or do you think that he became a living witness for Christ and that he used his influence to make people see and to appreciate the truth that he had learned from the mouth of the preacher?

Let us not forget that if a man obeys the gospel and stands alone in a community, that man is the church of Jesus Christ in that community. This is the model conversion. Does it, in any way, resemble yours? Have you received the truth and obeyed it? If not, while we sing, the invitation is yours.

SERMON IX.

THE CHURCH OF CHRIST.

TEXT.—Matt. 16: 13-19: "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The theme is the church of Jesus Christ. We have many positions as to the origin of this church. One man says it was established in the Garden of Eden, the day God said: "The seed of the woman shall bruise the serpent's head."

Another says it was established in the days of Abraham, when God said to Abraham: "In thy seed shall all the nations of the earth be blessed."

Another says: "I do not agree with either statement; but I believe that the church was established when God organized the Jews into a nation on Sinai in the days of Moses."

And another says: "I believe that the church was established in the days of John the Baptist, when he stood on the banks of the Jordan, and said: 'Repent; for the kingdom of heaven is at hand,' and when they came flocking out from the hills of Judea and the regions round about the Jordan, and confessed their sins, and were baptized by John in the Jordan."

And another says: "I do not believe that this church has yet been established; the kingdom has not yet been inaugurated, and will not be until Jesus comes again, the second time, to gather together his own and to take vengeance on them that know not God and obey not the gospel of the Son of God; then will the paradise be regained through the power of the second Adam, the Lord of glory, and his kingdom shall have its beginning."

I do not agree, beloved, with any of these positions. I stand here to affirm, and without fear of successful contradiction, that the church was not established, the kingdom was not inaugurated, until the day of Pentecost, fifty days after Christ's resurrection and ten days after his ascension. Unless we can establish this position by the Scriptures, you are not asked to believe what we say. Opinion amounts to nothing. A kingdom must have a king. The kingdom spoken of has to be the kingdom of Jesus Christ, and therefore Christ is to be the king.

And we learn from the twenty-eighth verse of this sixteenth chapter that before Christ reigns as king, he must first become the son of man, and in Phil. 2: 5-8 we read: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought

it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Jesus could not be the king over this kingdom until he had been born of the Virgin Mary. If the kingdom began under John, or in Mesopotamia, or in the wilderness, we have a kingdom without a king. But some one is ready to say: "That is true, but the kingdom could exist in the days of John the Baptist and Christ could be the king, for he had already become man, and was, therefore, qualified to be the king."

But you will notice in the quotation from the Philippian Epistle, there is another qualification. Jesus must not only become a son of man, but he must humble himself and become obedient unto death, even the death of the cross. And you know John died before Jesus did, and, therefore, if the kingdom existed in the days of John the Baptist, you have a kingdom without a king, because Christ was not qualified to reign at that time as a king. And more, Jesus said, "Of all that have been born of women, there is not a greater than John the Baptist; but the least in the kingdom is greater than John." John was not in the kingdom—the kingdom was not yet in existence.

In this same Epistle to the Philippians, Paul says: "Wherefore God also hath highly exalted him [this is after his death], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And in Heb. 1:6 we read: "When he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him." (First begotten, meaning from among the dead.)

Christ became the firstfruits of the resurrection unto them that slept, and not until after his death, his humiliation, his resurrection, his exaltation, are the angels commanded to worship him as the King of kings and Lord of lords.

In the ninth verse of the second chapter of the same book, we are told: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Jesus was crowned as the king, and began to reign over his kingdom on the day of Pentecost, fifty days after his resurrection and ten days after his ascension.

Read Acts 2:36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Suppose we consider this under the figure of a church. To have a church, there must first be a foundation. What is the foundation of this church? In the chapter read in the beginning, we find where Jesus said: "Thou art Peter, and upon this rock I will build my church."

Some one says: "The church is founded upon the Bible—upon the New Testament."

This can not be true. The Bible or New Testa-

ment did not bring the church, but the church brought the New Testament. The church came into existence before the New Testament, and if the New Testament be the foundation, then you have the church without a foundation.

But some one says that the text clearly states what is the foundation, and that it is the apostle Peter, and this we deny. Luther was a mighty man, but he was not the first protestant. The first man that ever entered a protest to such a doctrine, as Peter or any other man being the foundation of this church, was the apostle Paul; and in the third chapter of First Corinthians and eleventh verse, he says: "Other foundation can no man lay than that is laid, which is Jesus Christ." He also states that he laid the foundation, and nowhere in all of his writings does he indicate that he laid the apostle Peter as the foundation of the church.

In Eph. 2:20 we find this: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Peter is competent to speak on this subject, and if he be the foundation, it seems to me that he would say something about it and might glory in the fact. But hear him, as he speaks in his first Epistle, second chapter, beginning with the fourth verse and closing with the eighth: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay

in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

Let us go back and see if we can find where Peter got his information. He says he finds it in the Scriptures, and as we search the Scriptures we find exactly what Peter said, which is in Isaiah, twenty-eighth chapter and sixteenth verse: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a sure foundation: he that believeth shall not make haste."

Nowhere do we hear of Peter being a tried stone. There is a corner-stone, a sure foundation, one that was set at naught by the builders. And we find everything mentioned fulfilled in the Christ. Before he could be the foundation of his church he must first be tried. He was tried in his temptation, when, for forty days and nights, he was tempted by the devil. He was tried in the dark garden of Gethsemane, when he sweat drops of blood, and prayed: "Father, if it be possible, let this cup pass from me; but, nevertheless, not as I will, but as thou wilt."

Christ was tried in the judgment hall, when he was clothed with a robe of purple and had placed upon his brow a crown of thorns and there, blindfolded, they spat upon him. He was tried when he was nailed to the cross and suspended between the heavens and the

earth, and poured out his blood for us. He was tried when he was locked up in the new grave, for he had said the gates of the unseen world shall not prevail against it. Meaning defiance; that is to say, they shall take and crucify me, and they shall bury me in the sepulchre and lock it with the governor's seal, but the unseen world shall not hold me; I have the power to lay my life down and I have the power to take it up again—yes, I shall break the bonds of death and come out of the grave, and I shall establish by my resurrection all of my claims to the Messiahship, and thus demonstrate to the world that I am indeed the stone, the sure foundation upon which the kingdom is to rest.

If this church existed in the Garden of Eden, or in the days of Abraham, or in the Wilderness, or in the days of John the Baptist, they had a church without foundation, because Christ was not yet tried, and could not be the foundation.

The church rests not only upon the chief cornerstone, but upon three pillars of truth, found in the fifteenth chapter of Paul's first epistle to the church at Corinth, beginning with the first verse and closing with the fourth: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he arose again the third day according to the scriptures."

Three pillars—death, burial and resurrection—all according to the Scriptures! So, if the church existed prior to all of these, you had a church without the three pillars, and without the chief corner-stone.

Jesus said: "Flesh and blood hath not revealed it unto thee, Peter [that is, hath not revealed unto you the foundation], but my Father which is in heaven."

When did our Father reveal this to Peter? If you will read the first chapter of the Acts of the Apostles, you will find that when they were about to choose a man to take the place of Judas, there were certain qualifications necessary. He had to be a witness, "beginning from the baptism of John unto that same day that he was taken up from us, must be one ordained to be a witness with us of his resurrection." Peter was an apostle, and had to witness all of this. He was present then at Jordan when Jesus Christ was baptized of John and when he came straightway up out of the water, when God spake from his mighty throne in heaven: "This is my beloved Son, in whom I am well pleased." It was here Peter received this revelation.

The church rests not upon a doctrine, but upon a person, a divine one—Jesus Christ the son of man and Jesus Christ the Son of God.

When and where was this church established? I now desire to use an illustration which will represent the thought clearly. Let us suppose that there are two men in this country who have gotten into a discussion over a mineral spring. Each man claims the spring. They get into court. They are spending quite a good deal of money. Bad blood ex-

ists. But some good man decides that he will be a peacemaker and he proposes an arbitration. He says: "Let us examine the records and run the lines, and wherever the surveyor places the lines, let that be the official settlement of the trouble." To this they agreed.

As he looks into the records he discovers that the beginning tree has upon it three chops. This tree is hard to find. They are almost ready to give up in despair, when presently some one comes and begins to peel off the old bark. He says: "Here are the scars that indicate that at some time some one chopped into this tree in three places."

They read the description again and settle upon that as the beginning corner. And then they run their lines. One man says: "That is going to miss the spring a fractional part of an inch; can't you bend that line a little bit? It is a pity to miss the spring when coming so close."

The surveyor says: "I can not change the line; if you want the spring, you will have to put it over on this side of the line."

So it is with the church. We have been contending for ages, as to the place and time of the origin of the church. There has been much controversy—quite a good deal of bad blood—over it, and to-night I come and propose an arbitration. Let us run the lines and let us agree to decide and settle this whole thing by the survey.

To do this we must have a compass, and here it is —the Word of Truth. The needle never makes a mistake; never varies; does not point to the north star, but it points to the bright and the morning star, the

root and the offspring of David. The prophecy will constitute the chain. We must have a beginning, and as we look into the records, we find in the twenty-fourth chapter of Luke, beginning with the forty-fifth and closing with the forty-seventh verses, these words: "Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

From this we see the beginning corner is in Jerusalem, and upon that tree we find the three chops—"repentance," "remission of sins," "preached in his name."

We find also in the second chapter of the Acts of the Apostles that Peter, on that day, in that city, preached repentance and remission of sins in His name.

In Acts 2: 37, 38 we find these words: "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

So we begin right here with the corner tree—Jerusalem. Let us run the first line, and we notice that the compass points back seven hundred years to the second chapter of the Book of Isaiah, first and third verses

inclusive: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Drive down a stake! We have one line.

Now, we run in another direction, and the needle points to Mic. 4: 1-4: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Drive down another stake!

And now we run back to Joel 2: 28-32: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon

into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

There is one more line to run. We run back from Joel to Jerusalem and we find in Acts 2:1-5: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven."

And in the forty-seventh verse we are told that the Lord added to the church daily such as were being saved.

Now, let us begin at Jerusalem and look back to Cæsarea. Sometimes the hind sight is better than the fore sight. In the eleventh chapter of Acts and fifteenth verse, Peter says: "The Holy Spirit fell on them as on us at the beginning."

The church was established not in the Garden of Eden, not in the days of Abraham, not in the Wilderness, not on the Jordan, not in Germany, not in West Virginia, not in England, not in Rome, not in Boston, but in Jerusalem.

It was on this occasion that Peter stood up and

said: "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore let all of the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

And when the people heard this preaching they were pricked in their hearts and cried out to know what they should do, and Peter told them to repent and be baptized in the name of Jesus Christ for the remission of sins, and that they should receive the gift of the Holy Spirit; and they that gladly received the word were baptized, and the same day they were added together, making a membership of three thousand souls.

The church founded on that day was united. It was the church of Christ. He said, "I will build my church," not churches. The apostles knew of no other church than the one that Christ himself founded.

But you say that the church is divided into denominations and every one claims to be the apostolic church. How, then, may we know which is the church? Let me illustrate it by this knife. [The minister takes from his pocket a pen-knife and exhibits the same to the audience by holding it in his hand.] Let us suppose this is the first knife that was ever made, and suppose it was the only knife. By and by some fellow looks at it and decides he can have him a knife. He takes the blade out and builds another knife, and calls it the old original knife. Another man comes along

and picks out the screws and builds a knife and calls it the original knife. Another man gets the back-spring and makes a knife, and calls it the original knife. Another man takes a piece of the handle and builds a knife, and calls it the original knife. And so we have a great number of knives and every fellow claims to possess the original knife. Not one owns the knife. The way to get the original knife would be to go to every man that had a part of the knife and get all of the parts and put them together as they were in the beginning, and you have the original knife. But there will be a powerful lot of stuff left over! But that is not our fault. And so it is with the church.

Jesus Christ founded the church, and after awhile men began to take certain doctrines and build about them their opinions, forming human churches of their own, every church claiming to be the original church. The truth is, every evangelical church is a part of the apostolic church, but not the apostolic church.

Now, to get the apostolic church—the church of Christ—we must go to each one of the human organizations in which there may be found something that belongs to the original church, take that truth—take all of these truths and put them together just as they were in the beginning, speaking where the Bible speaks and being silent where the Bible is silent, and we have the restored church—the *one church.* But there will be a powerful lot of stuff left over—human opinions! These do not count. We are not responsible for them. Leave them alone!

The mission of the disciples to-day is not to create a denomination, but it is to plead for the restoration

of primitive apostolic Christianity and to restore the unity of the faith in the bonds of peace.

Are you not willing to be a member of this church —Christ's church? Will you not comply with the conditions as mentioned in his will? If so, the invitation is yours.

SERMON X.

THE NEW BIRTH.

Now, to-night, I trust every one will follow very carefully the message. This is a theme about which is gathered quite a good deal of mysticism and confusion, and some people deem it very hard to comprehend what the Master meant. The lesson I read is found in the third chapter of the Gospel as given by John, the first sixteen verses.

The text which shall form the basis of the message to-night is the fifth verse: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Now, our purpose to-night is to talk about the new birth. We want to notice, in the first place, something about the character that approaches the Master on this occasion. We find that he was a member of the Jewish church and that he belonged to the orthodox faction of the Jews. He was a Pharisee, and not only a member of the church and a member of the orthodox faction, but he was an officer in the church, and in a degree he believed in Jesus Christ as a great man and as one who had come from God; but he was ignorant of the plan of salvation and import of the kingdom of Jesus that he was about to inaugurate.

When he approaches Jesus he begins to deal in words of eulogy and flattery. He says: "Master, we

know that thou art a teacher come from God, because no man can do the miracles that thou doest except God be with him."

Jesus does not give any heed to the words of flattery, but he immediately directs his thoughts to his kingdom and would say: Nicodemus, if you desire to become a member of my kingdom, then you must be born again—born from above. This is a spiritual kingdom and has to do with the spiritual man. Nicodemus could be born into the Jewish kingdom and become a member of the Jewish church, because he was of the seed of Abraham; but a man, to become a member of the spiritual kingdom that Jesus was soon to inaugurate, must be born from above. And when he made this statement to this Jewish rabbi, we find that he was amazed.

We want to notice the reasons, to-night, for the new birth. Let me say, beloved, it is not reformation that is wanted, but it is re-creation. If a man were to reform his life to-night and never commit another sin as long as he lives, he would still stand in the presence of God condemned for the sin that he has already committed, and the only possible chance for the man to get rid of the sin that he has committed is for him to be born anew—born from above—and start, as it were, again, being at this time a member of the spiritual family with God as his Father, Jesus Christ as his Elder Brother, the Holy Spirit as an abiding Guest and Comforter.

Heaven is to be made up of character. If it were possible for God to take the sinner into heaven as he is, heaven would be hell to him. He could not appre-

ciate spiritual things. Suppose some one were to go into the opera-house in this city for the purpose of witnessing an opera, but he had not been cultivated in his ear—what would please the one with a cultivated ear would be to him displeasing and a bore.

So it is in regard to heaven. To enjoy heaven, to appreciate the society of the redeemed, man must be cultured in his soul, and this soul culture comes through this new life. The new birth is necessary in order to commune with God. No man can call God his Father, in the highest sense, who has not become a child of God, in the spiritual sense. He has no right to pray until he believes in God, for he that cometh to Him must believe that He is, and that He is a rewarder of them who diligently seek Him. Without faith, it is impossible to please Him. He must be born again in order that he may have an interest in the promises. The promise of salvation is to the man who has come into divine relationship. "If you abide in me and my words abide in you," says the Christ, "you shall ask what you will and it shall be done unto you. He that heareth these sayings of mine and doeth them is a wise man."

You can not lay claim to a single promise made by Jesus Christ to the redeemed until you have first been begotten through the gospel of the Lord Jesus Christ unto this new hope. The new birth is necessary to holiness in life. We must come in contact with the blood before we are cleansed from sin. We can not approach the blood until we have first been begotten by the Holy Spirit. In order that we may reach heaven, this new birth is necessary. Nothing that is

impure or unholy shall enter heaven. Heaven is prepared for the children of the Father.

By the first birth we become partakers of the human nature; by the second birth we become partakers of the divine nature. By the first birth we are introduced into the natural world; by the second birth we are introduced into the spiritual world. In the first birth we receive the image of the first parent, Adam; in the second birth we receive the image of the second parent, the Lord of glory. In the first birth we possess all of the elements of Adam; in the second birth we possess all of the elements of the Christ.

We hear quite a good deal in this age about the second blessing, or the second work of grace. The Bible has nothing to say about the second blessing, or the second work of grace. Regeneration begets the new life, and sanctification is but the development of the life that has been begun. When a child is born into this world, it is born with every organ and every member of the body, and at no time is there a second work or creation which brings an additional member or organ. When it is born, if normal, a perfect child, it has life, and this life continues to develop and grow into the full, rounded manhood. Before there can be birth, there must first be life. Sometimes you hear it said that the Disciples of Jesus Christ teach baptismal or water regeneration. This is false. Baptism has nothing to do with the life. It is but the completion of the birth. The life begins in the regeneration, and that which has been begotten is born. When does the sinner receive this spiritual life, and how? John 1: 11-13: "He came unto his own [meaning the Jews],

and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Now, to modernize this, Jesus meant to say as many as received him, or as many as believed, to them he gave the right to be born, because in the act of belief they receive the new life. In the eighth chapter of the Acts of the Apostles you see the demonstration of this truth, when that Ethiopian officer said: "Here is water; what doth hinder me to be baptized?" Then Jesus said to him: "If thou believest with all thine heart, thou mayest." He was not a child in the spiritual sense when he believed, but he was a child ready to be born into the new world, because he did believe.

In Matt. 13:9, Jesus, speaking in the parable of the sower and the seed, said: "Who hath ears to hear, let him hear." And in the eleventh verse of the eighth chapter of the Gospel of Luke, Jesus says that the seed in this parable is the word of God. This seed has in it life. You can not separate the life from the seed. John 6:63: "The words that I speak unto you, they are spirit, and they are life."

Sometimes you will hear men speak of the Word as the mere word, and call it a dead letter. Suppose you take a grain of wheat and undertake to discover the life that is within the grain. With what instrument do you propose to make the search? The life is to you invisible and you can not separate it from the wheat. The grain or body through which it operates is what you handle and see. This Word that you

read is like that grain of wheat, and in this Word is the invisible, unchangeable life. You can not separate it. It works and operates in the hearts of men, through the Word. The only way to understand the Bible is to let one verse interpret the other. Let the Bible be its own interpreter—commentaries are of too little value. They are only the opinions of men, and most generally when you desire to get light on a difficult passage of Scripture, you will find that the commentator expatiates largely on what you already know, about which there has been no controversy; but when it comes to a difficult passage, he silently passes it by. Suppose we read from the first volume of Brother Peter's commentary on John 3:5; he may throw some light on the text. 1 Pet. 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Now, you will notice that Jesus says, "born not of the flesh;" Peter says, "not of corruptible seed." Jesus says "spirit," when Peter says it means incorruptible, which is the word of God. This Word is alive. We are also told in the Hebrew Epistle, fourth chapter, that the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

But it is not altogether clear, even with the comments of Brother Peter, supplemented by the words of the Hebrew Epistle. Suppose we read from Brother James' commentary. He has just one volume. In the first chapter and eighteenth verse he says: "Of

his own will begat he us with the word of truth." Now, you see that agrees with Peter's thought. What Peter calls the incorruptible seed he also calls the Word, and this is the same thing that James calls the "word of truth." Therefore he says, "God of his own will begat us." How? By the word of truth, "that we should be a kind of firstfruits of his creatures." What does he mean by firstfruits? Ah, yes, we remember that the disciples on the day of Pentecost were offering the firstfruits of their labors, when God sent the Holy Spirit down upon them, and Peter, standing up with the eleven, preached the first gospel sermon that was ever preached—sowed the seed of the kingdom, preached the Word, and they heard it, believed it, received it into their hearts, were begotten, and when they cried out to know what to do to be saved, were told to repent and be baptized in the name of Jesus Christ for the remission of sins, and they that gladly received the Word were baptized, and the same day they were added together, aggregating a membership of three thousand souls. So God, of his own will, through the preaching of the gospel, gave them three thousand souls as the firstfruits of the Christian dispensation.

In the twenty-sixth chapter of Acts and the eighteenth verse, we learn that Paul's mission was, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

And this same Paul, in writing to the Corinthians,

first Epistle, fourth chapter and fifteenth verse, says: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you [how did he do it?] through the gospel." And he makes bold to declare to the Romans that the gospel is the power of God unto the salvation of every one that believes it.

Then we argue that John 3:5 means exactly what Jesus says in Mark 16:15, 16: "He that believeth and is baptized shall be saved." Or as Paul would say in Gal. 3:26, 27: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ."

But you hear quite a good deal said about the Spirit working independent of the Word—being separated from the Word. There flows by this city a river called White River. It takes two things to constitute the river—the channel and the water that fills the channel. Take the water from the channel and you have no river. Take away the channel and still there will be no river. The channel is God's word and the water is the Spirit, and the Spirit moves and operates upon the hearts of men through this divine channel.

I go into the telegraph office. I see the man as he works his fingers there on that instrument. I ask him what he is doing, and he tells me he is speaking to a man in California. I am a little curious to know how that is done. He tells me that this wire running out from this instrument reaches across the continent, and there is something that is invisible and intangible called electricity, and that when he touches the instru-

ment the electricity through this wire carries the message across the continent. I can not understand it. I do not know what electricity is. I can not see it. I see the wire. The wire represents the Word; the electricity represents the Spirit, and as that electricity operates through the wire, so the Holy Spirit carries the message through this written Word into the heart.

I notice the needle as it points to the North Pole. I am told that there is a magnetic fluid. I can not understand it; I can not see it. I see only its manifestations. You do not see me. You see the house in which I live. This house is animated by the invisible. These eyes do not see. They are the windows, and I am back here peeping out. The invisible, the Spirit, operates through this body, the visible. The body is like the Bible, and the Spirit is like my spirit. It operates through its own body, which is the word of God. You do not see the dew fall, and yet you may see it as it sparkles on the plants the next morning. You do not see the hand of the sower, but you see the wheat that has come up and is ripe for the harvest. We preach—sow the seed of the kingdom. It goes into the hearts of honest men and women, germinates, springs up, brings forth fruit, thirty, sixty and an hundred fold. I know of but one character in all the Bible that wanted something outside of the Word, thought the Word was insufficient, and that was the poor fellow that lifted up his eyes in hell, being in torment; the fellow that became very much concerned about water, and who was told that if they hear not Moses and the prophets, neither would they be persuaded even if one should come from the dead.

Now, you see that the birth is not so mysterious. Jesus says the wind bloweth where it listeth and you hear the sound, but you can not tell whence it cometh and whither it goeth. And so is every *one* that is born of the Spirit. It is not the birth that is mysterious, but it is the *one* that is born anew. He, in the eyes of the unconverted, is a profound mystery. I can make myself understood by giving you an illustration.

I remember being present at the Moody meetings, in the city of Richmond, when I heard Miss Tyson, one of the most brilliant and one of the most attractive speakers I have ever heard. She stood before a large audience and held in her hand a Bible. She said: "I want to tell you the story of this book. Some time ago, in a mission in New York, down in the slums, a man covered with dirt, in rags, and full of liquor, staggered into the mission hall. Some of our women became excited and ran away, crying: 'Get a policeman! Get a policeman and put him out!'

"I approached the stranger, put my hand on his shoulder, looked into his eyes, and said: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"He said: 'Say that over, woman.'

"I repeated it.

" 'Say it again,' he said.

"And the third time I repeated it.

"He said: 'Do you mean to say that God so loved a poor old, drunken sot as to give his Son to die for him—does God mean me?'

"I told him that He did.

"'But,' he said, 'I am not in a condition to talk now, but if I should come back here to-morrow morning, would you tell me all about it?'

"I promised I would, and he left. I hardly expected to see him again. But the next morning, at the appointed time, he came. He had brushed himself up, washed his face and shaved, and made himself look as well as he could.

"He said: 'I have come to hear about that.'

"He sat down and listened to me, as I told him of Jesus and his love, and, looking up into my face, he said: 'And do you really think that God meant me and would he receive me just as I am, a poor lost, drunken sot?'

"I assured him that God would receive him. He decided then and there to give his heart to the Lord." He had received the Word and had been quickened into a new life—had been begotten by the Holy Spirit through the gospel.

"This man, after becoming a Christian, came to me, and said: 'I am a married man. I have a wife and a daughter almost grown. They are members of the Catholic Church. I have abused them and driven them from home. They are somewhere in this great city. Will you not advertise and locate them, and tell them that I am a new man in the Lord, and if they will only come back I will provide for them and make for them a home?'

"I promised to do what I could to locate them. He went to a place, one of the large business institutions, and applied for a job; but the man in the office said: 'We discharged you last week for drunkenness!'

"'No, you did not,' he said. 'I never was in this house in my life.'

"'But we know better; we turned you off for getting drunk!'

"'No,' he said, 'you never turned me off—it was the other man. I was never here before. I am a brand-new man in the Lord Jesus Christ. It was the other man you discharged. Try me and see whether I will be true or not.'

"And the man in the office said: 'There is something about this fellow's eye I do not understand, but I believe we will give him the benefit of a doubt.'

"They gave him a position. He worked, saved his money, got him a nice room, furnished it, continued to go to the mission. One night he came with his heart broken, tears streaming down his face. He said: 'Oh, Miss Tyson, I met my daughter on the street and started to approach her. She ran away from me, screaming: "Do not touch me! Mother said you have disgraced us, and not to recognize you!" I have located them. They are living here in the city, in the fourth story of a building. My wife is washing for a living. Will you not arrange for me to go with you? I want to talk with her. She can not understand now that I am a new man in the Lord.'

"I made the arrangement. The time came for us to go, and up the steps, and up the steps, and on up to the fourth story we went, and when the door opened and she looked upon him, she exclaimed: 'Why, John, what has come over you? I have never seen you look this way since the night we were married!'

"And the old man said: 'God bless you, wife, the Lord Jesus Christ has come over me. I am a new man in the Lord, and I have come to tell you about it, and if you will come and live with me I will provide for you. I have a nice place for you now, and I will never whip you again and never abuse you. I apologize for all that I have done.'

"And the woman began to pick up the old broken dishes and pieces of furniture. But he said: 'Wife, we will leave this all alone. We are starting over. We are going to begin anew. Come on, now.'

"And they started, and down and down they went until they came to the street, and, after awhile, came to the home. As she stepped into this new home, which was well furnished, she could not understand, and she said: 'John, what does it mean?'

"'I will explain,' he says. 'I am a new creature in the Lord.'"

He was to this woman a mystery. She could not understand what it was that had brought about this great change.

Miss Tyson said: "Some years after that, I went back to the city of New York. I was anxious to know what had become of the man. After awhile I located him. In his community, he was a good citizen, had accumulated property; his daughter was cultured. He was the superintendent of the Sunday-school, living a good life, and when he saw me, he said: 'I want to give you this Bible, as a token of my love and appreciation for what you did that night, when I staggered and fell into the little mission hall, when the women said to take me out and get a policeman, and you said:

"No; God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ' "

So, beloved, the mystery is not in the birth, but it is the one that has been born from above, begotten by the Holy Spirit through the Word of truth, and has been baptized and come into divine relationship and lives the life of Jesus Christ in the community. He is a mystery to all who are away from God.

While we sing now, we give to you the invitation. Will you not obey the gospel?

SERMON XI.

THE HOLY SPIRIT.

This is indeed an important theme. We are living in the age of the Holy Spirit. The people known as the disciples of Christ are just beginning to place him in the work and life of the church of our Lord. In fact, some do not know that there is any Holy Spirit.

The mission of the Son was to reveal the Father; the mission of the Spirit is to reveal the Son; and the mission of the church is to reveal the Spirit.

The Father commends the Son when he says: "Hear ye him." The Son commends the Spirit when he says: "He shall take of mine and give it unto thee." The Son spake of the Father, and the Spirit spake not of himself, but of the Son.

The four Gospels are biographies of the Son, while the Acts is the biography of the Spirit. This book should not be called the Acts of the Apostles. It is the acts of the Holy Spirit through the apostles. He is a personality. He guides, begets, comforts, helps, speaks, etc. He was present at the creation of the world and of man. His miraculous power has been felt in all the ages. The prophets spake as they were moved by the Holy Spirit.

John told his disciples that Christ should baptize them in the Holy Spirit and in fire. You will notice that he was addressing a mixed multitude, good and bad, which he designated as wheat and chaff. When

Christ speaks to his disciples he says: "For John truly baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." Why did he not add—and with fire? He was not speaking to the mixed multitude as was John, and therefore did not make the twofold promise. Christ is the administrator of the baptism of the Spirit which came to the righteous, and he will administer the baptism of fire to the wicked at his coming. Paul says: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of our Lord and from the glory of his power."

Christ promised his apostles when Peter confessed him that he would build his church. This promise was fulfilled on the day of Pentecost, fifty days after the resurrection and ten days after his ascension, in the city of Jerusalem, when he sent down the baptism of the Holy Spirit upon his disciples, and by that act organized the church. The church of Christ was begotten by the Holy Spirit, and is therefore divine. Peter, being a member of this church, preached the first gospel sermon, backing his arguments by quotations from the Old Testament Scriptures. Sinners being present were convinced and cried out: "What shall we do?" Peter told them to repent and be baptized in the name of Jesus Christ unto the remission of sins—promising more—even the gift of the Holy Spirit, which simply meant the baptism or miraculous power like unto what they had just received. They—

not three thousand—were baptized—only they who had received the Word, and the church at the close of that day was a Spirit-filled organization of three thousand souls. Some tell us that only the apostles were baptized in the Holy Spirit. This is a plain contradiction of Joel. He says: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." We learn from the first chapter of the Acts of the Spirit that daughters were present, and Peter quotes from Joel and accepts it as proof of what had occurred. He was to come upon sons and upon daughters: and I must confess that I have never heard of any daughters being among the apostles.

It is clear to my mind that the whole apostolic church received this baptism which gave them miraculous power. The gift of the Spirit and the baptism of the Spirit are one and the same. In the tenth chapter of the Acts of the Spirit we are told: "While Peter yet spake these words, the Holy Spirit fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." As proof, he says: "We heard them speak with tongues." This is just what happened on the day of Pentecost when they were baptized in the Holy Spirit. Mark you, it says, "The Holy Spirit fell on them," and that "on the Gentiles was poured out the gift of the Holy

Spirit." In the eleventh chapter of the same book we are told: "As I began to speak, the Holy Spirit fell on them, as on us at the beginning." Now hear what he calls this act: "Then remembered I the word of the Lord how that he said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit." Then he exclaims: "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" In the fifteenth chapter of the book it says: "And God, who knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us." From these Scriptures we find that the baptism of the Spirit and the gift of the Spirit are synonymous terms. I not only mean to say that all on the day of Pentecost received the miraculous baptism or gift of the Spirit, but the church as a whole in that age received it. Paul declares: "All were baptized by one Spirit into one body." On the day of Pentecost he fell on those who became the charter members of the church. Those who heard the gospel from an apostle after the church had its birth were told that if they would obey, they might have this gift, too. This agrees with the promise as found in Mark 15: 15-18. The apostles were to preach, and those who heard them, believed what they preached, and obeyed, should be saved. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." In the sixth chapter of the Acts of the Spirit, we are told

that Stephen, full of faith and power, did great wonders and miracles among the people. In the eighth chapter of the same book, we read of Philip in Samaria. He can work miracles, for it says: "Unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. They did not receive the miraculous power when they obeyed the preaching of Philip—Philip was not an apostle; to receive this it must be conferred by an apostle or one especially commissioned. Peter and John visited Samaria. They prayed for them that they might receive the Holy Spirit: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Spirit. A certain Simon wanted to purchase this power of conferring this gift. He was told that he had neither part nor lot in this matter. We have already seen that the Gentiles received this power, and now in the nineteenth chapter of the Holy Spirit book we have an account of the church at Ephesus receiving it. When Paul laid his hands on them, the Holy Spirit came on them; and they spake with tongues and prophesied. The first Epistle to the Corinthians will reveal the fact that that church possessed miraculous power. Much discussion had arisen and Paul had to explain the purpose of this baptism.

It was not given for the purpose of cleansing the sinner's heart, but to qualify the preachers in the in-

fant period of the church. He was to give them power not only by giving them tongues, but power to confirm what they said by doing signs among the people.

Hear the writer to the Hebrews: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?" No one disciple received all the gifts, for there were diversities of gifts, but the same Spirit; and to one was given by the same Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. His mission was to quicken the memory of his apostles. Jesus said: "He shall bring to your remembrance whatsoever I have commanded you." It was his business to guide them into *all* truth. Not scientific truth, but spiritual truth. "I am the truth." He guides us into the right conception of Christ. Christ said: "He will testify of me." He was to speak nothing original; but his message must come from the Son. Now, if he guided the apostles into all truth, it logically and Scripturally follows that any one since the apostolic age who claims to have received a new truth on this great question is self-de-

ceived or is an impostor. Let God be truth, though every man be a liar! We are exhorted by Jude to contend earnestly for the faith which was *once* for *all* delivered unto the saints.

His mission is to glorify the Christ. The sun glorifies the earth. He does not make the earth or any part of it. He simply reveals the earth with all its beauty to man. The Holy Spirit does not create Christ; he simply reveals him. He is the explanation of Christ. "We can not see the sun to know it; try looking at it; it blinds you and rebukes you, saying, 'Look at the earth, not me.' We can not see the Spirit; we can not know him. He would say: 'Do not look at me; look at the Christ, the Son of God. I came to glorify him, not myself.'"

Just as long as men received the baptism of the Holy Spirit, they possessed miraculous power. Just as long as the revelation—the faith—the gospel—was in formation, it was necessary to have miraculous power to confirm the teaching. When the revelation became complete, miraculous power ceased. Study the twelfth, thirteenth and fourteenth chapters of First Corinthians. It is necessary to have scaffolding while the house is being constructed; but it would be bad taste and much out of harmony to continue it after the building had been completed. Miracles, which were the product of the Holy Spirit baptism, had their place in the apostolic age—the babyhood period of the church. Then the apostles knew only in part. Peter knew some things Paul did not know, and John knew some things Peter did not know—each man knew in part. The perfect law of liberty had not come. Paul

would say to the church then in the throes of controversy over gifts, which he called dumb idols, that they were to the church what toys would be to children; and as the man would put away toys, childish things, even so must the church in its manhood period put away miracles; when faith, hope and love only should abide.

Then, every man can preach. This is the more excellent way. Do you say go back to Pentecost? No, never. Peter did not understand the burden of his own message. The church was to him but the enlargement of the Jewish kingdom. It took him eight years to learn the spirit of his Lord's commission. We have outgrown Pentecost. We know more than Peter or Paul. They knew only in part. We have all these parts in the New Testament. It possesses all of the truth and we can know even as we are known

Now, some one is ready to ask, Do we receive anything? I answer yes; the Christian receives the Holy Ghost or Guest. We said that miraculous power had been received in all the ages. Not so with the Spirit of adoption. Let us be able to see the distinction which exists between the baptism and the Spirit himself. In the seventh chapter of John and thirty-ninth verse we are told that Jesus said: "For the Holy Ghost [or guest] was not yet given; because that Jesus had not yet been glorified." Does this mean that no one had as yet received the power of the Holy Spirit? Certainly not, for "holy men of God spake of old as they were moved by the Holy Spirit."

The Holy Guest—the Spirit of adoption—had not been given. In the twentieth chapter of John we find

Christ breathing on his disciples and saying, "Receive ye the Holy Ghost" (or Guest). They will receive the miraculous baptism on the day of Pentecost. In the fourteenth chapter Jesus promises them another Comforter. He is soon to be taken from them; but he says he will not leave them orphans, but will come again in the person of an advocate, even the Spirit of truth, whom the world can not receive. This word "receive" is *lambano,* the same word translated "take" in the sentence, "Except a man take up his cross." There is something very comforting in this promise. He would say to them, I, a man, a local Jew, your Comforter, shall soon be taken from you; but I will send another Comforter, the Holy Spirit, one that the world can not take; because it seeth him not, neither knoweth him, but ye know him, for he shall be in you. Yes; they may take you and lock you into a dungeon, but they can not take from you the Comforter I shall send.

He is to abide with us forever. When I hear people praying for the Lord to send the Holy Spirit, I wonder if they really believe in Christ? Suppose on the Mount of Transfiguration, after Christ had been transfigured and the Father had said, "This is my beloved Son, hear ye him," James had said, "Let us pray," and then had prayed the Father to send the Messiah, what would the Master have said, do you think? Do you not feel that he would have rebuked them by telling them to believe the Father and that he had already come? When I hear the preacher pray for the coming of the Spirit, I feel like quoting: "And when he is come, he will abide with you forever."

Upon what conditions may I have the Holy Guest? (a) I must desire Him. "In that day, the great day of the feast, Jesus stood up and cried, saying, If any man thirst, let him come unto me and drink." He utters this in connection with his teaching concerning the Holy Spirit. No man can appreciate food who is not hungry. No man can appreciate the cool, sparkling water who is not thirsty. (b) We must ask for Him. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." We must desire, and ask and believe that we shall receive him. "He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water. This spake he of the Spirit which they that believe on him should receive." We must desire him, ask for him, believe we shall receive him, and then we must obey him. Peter said: "We are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him." Paul says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." We were not sons simply because we believed, but in believing we had the right or power to become sons. "But as many as received him to them gave he power to become the sons of God, even to them that believed on his name." After the man of Ethiopia had heard the gospel and desired the right to become a son of God, he had the right when he believed, and when he obeyed he was indeed a son.

A church, to have power in saving sinners and in destroying sin, must be a Spirit-filled church. Yonder

stands a giant oak in the forest. Way up in the top of that tree I see a cluster of dead leaves that refused to be torn away by the winter storms. They defied the storm god. How is that tree to get rid of these dead leaves? Wait until the new sap, its life, permeates it, and you will see the leaves fall. They can not resist life. Sometimes the preacher becomes discouraged, impatient and cross with the worldly minded church-member. His worldliness impedes the progress of the gospel and robs the church of its power. The minister feels he must say some hard things, and sometimes his manner of saying these things convinces his hearers that he is not speaking as the Spirit gives him utterance. There is just one thing that reminds him of Pentecost—when he opens his mouth there comes a rushing mighty sound that fills the house where they are sitting. Treading on the feet of dancers, rapping on the fingers of card-players, will not always correct the evil. Just in the measure that the church-member is Spirit-filled, just in that degree will he be free from worldliness. Christ places upon each disciple his own stamp of approval when he gives to him the Holy Spirit. A Christian is a miniature Christ. We must be saviors of men. The world forms its conception of Christ by its acquaintance with his church. The Spirit not only operates through the Word; he operates through men. The church is an orchard; each member is a tree that should bear nine varieties of fruit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Sometimes we get a little bit alarmed about higher criticism, but it will not breed half the doubts and infidelity as will lower

living. The fruit mentioned above can mature only in a pure heart.

The strong church, the soul-saving church, is not the one that worships in a magnificent cathedral with floors covered with carpets of velvet, and with cushioned pews, pipe-organ and a choir that can chant anthems, and whose membership is composed of the best people of the community; whose minister is scholarly, whose sentences are well rounded, graceful in delivery, polished in manner and mighty in quoting Scriptures (all of this is good in its place)—but it is the Spirit-filled church; the church that practices the life of our Lord and that possesses his disposition. It is all right to emphasize John 3:5; but let us not neglect to emphasize Gal. 5:22-26.

SERMON XII.

THE COMMUNION OF THE BLOOD AND THE BODY OF JESUS CHRIST.

TEXT.—1 Cor. 10:16, and 11:26: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For as often as ye eat this bread, and drink the cup, ye do show the Lord's death till he come."

This is a question about which gathers much confusion, when considered in the light of the teachings of the denominations. The doctrines of "transubtantiation" and "consubstantiation" (rather big words), as held by a large class of people, are but little understood, and hard to reconcile with the teachings of God's word. The Roman Catholic priest tells us that when Christ said, "This is my body and my blood," he meant just what he said, and that to eat of the loaf and to drink of the cup is to literally eat and to drink Jesus Christ's body.

We are told that once a young woman was married to a young man who was a zealous Catholic. He was anxious to see her a member of the old mother(?) church, and often would have the priest come to his home to instruct her in its ways. She could not believe in transubstantiation, but the priest said that was easy to understand when we remember Christ had said, "This is my body and my blood," and that Christ was the head of the church in heaven, while Peter was

its head on earth; and that Peter being the first pope —infallible in doctrine—he had the power to change the bread and wine into flesh and blood, and he, having come down through that line of succession, had the same power. The young bride was not good at an argument, but she was splendid at a demonstration. She said to him: "Father, if you will grant me one request, I will accept your doctrine."

"What is it?" inquired the priest.

"Allow me to prepare the loaf."

"Certainly," was his answer.

She did, and when the time came for the communion she was present. The priest explained how the bread and wine had to be changed. Just at this point the woman interrupted him by asking if it would hurt to eat the loaf.

"Certainly not; that is just the thing to do," replied the priest.

"You can eat it, if you want to," she said, "but I am afraid. I prepared that loaf, and I put a teaspoonful of arsenic into it, and I thought if you could change the flour, you could change the arsenic, too. I am afraid to eat it."

So was he.

Christ is the greatest teacher the world has ever seen. His greatness consisted in his simplicity. He took every-day illustrations, and with them taught deep and profound truths. When he saw the man scattering seed over the different grades of soil, he said the kingdom of heaven is like that. "A sower went forth to sow" (Matt. 13). He did not mean that the kingdom is a literal field, but like it. And when

he beheld the vine hanging full of luscious grapes, he said: "I am the vine; ye are the branches" (John 15:5). But he did not mean that he is a literal grapevine, and they, his disciples, were literal branches of a literal grapevine, whose business was to bear literal grapes; but it was an illustration to teach the doctrine of abiding and bearing fruit. And when he said, "I am the door of the sheep" (John 10:7), and "I am the way" (John 14:6), he did not mean that he is a literal door and a literal roadway. And when he said to Peter, "Get thee behind me, Satan" (Matt. 14:23), he did not mean to say that Peter was literally the devil. He was using a figure of speech then, as he did when he said, "This is my body and my blood."

This looks like, resembles, symbolizes it.

2. The *one* loaf represents the *one* body. The greatest weapon in the hands of the devil, to throttle and to impede the progress and life of the gospel of Jesus Christ, is the divided church. When Christ was on earth he said to his enemies, when they accused him of being in league with Satan, that "if a house be divided against itself, that house cannot stand." To-day the devil can say to the Christ, Your house is divided against itself, and, therefore, from your own statement, it can not stand.

Christ appreciated this fact when he prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which believe on me through their word, that they all may be one" (John 17:11, 20).

When the church was organized it was one. Luke tells us that the Lord added to the church—not churches. I remember to have heard a preacher thank God for divisions, and pray that he might not live to see the time when the church would be one. I could not help contrasting his prayer with the one Jesus prayed, and his thank-offering with the apostle Paul's, when he said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Cor. 1:10, 11).

Yes, the church was divided at Corinth—not so much over doctrines as over preachers. We imagine it was something like this: One class said, "We like an eloquent man, a word painter, a man with a vivid imagination, and that is Apollos;" and when Apollos arrived all the Apollosites went out, but the other "ites" remained at home. Others said, "We like a logician, a rhetorician, a man who can lay down a proposition and prove it, and that is Paul, and we are Paulites;" and when Paul arrived the Paulites turned out, but the other "ites" remained at home. Others said, "We like a man who strikes from the shoulder, never sugar-coats his pills, calls things by their names—a man of fire and snap; that is Cephas, and we are Cephasites." And still another class said, "Apollos, with his eloquence, Paul, with his logic, and Peter, with his fire and boldness, are all good; but they are

only ministers by whom we believe. They are all ours, and we are Christ's, and Christ's is God's—we are Christians" (1 Cor. 3).

When the denominations desire to hold a meeting, in which they expect souls to be saved, they plead for union. If a union for ten days is good, why not have it ten years? And if it is a good thing for ten years, why not all the time? Financially, it pays. Think of a town with a population of two thousand, and six churches costing fifty thousand dollars in buildings, and spending annually six thousand dollars to support preachers who preach the doctrines of men! Instead of six buildings, have one, and build five in places where the gospel is not preached. Instead of six thousand dollars for six preachers, have one, and send five to the foreign field. If the church were united, we would have money enough to evangelize the world without resorting to questionable methods to secure it. We are wasting the Lord's money on denominationalism, and there is no greater sin. We need a conscience in this matter.

Paul said the Corinthians were carnal, and he says, in the Roman letter, that carnality is death. Paul was a member of an Endeavor society, and his pledge was "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). He gives us the platform, and argues the necessity for the unity of God's people. Christ did not pray for church union; the apostles did not advocate church union. Christ prayed for, and Paul advocated, *unity*. He says: "There is one body [organic], one Spirit [to animate the one body], one hope, one Lord [the Creed], one faith [in the one

Creed], one baptism [by the authority of the Creed], one God and Father of all" (Eph. 4:4-7). "He gave some, apostles; and some, evangelists; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11, 12). We need to be so absorbed by the Christ that we will lose our identity as denominationalists.

Once the speaker was present at a meeting in a Presbyterian church, when a narrow-minded sectarian read an essay on "The Presbyterian Church as a Denomination," and he proceeded to tell us that all of the good things which we then enjoyed, even the free schools, had come to us through John Calvin. At the close of this address another minister, a man of wide experience, made an address, in which he said: "I was once traveling in Europe, and on Sunday enquired for a place of worship. I was shown to an old stone building. It was a large house, and divided into many rooms. In one room were the Methodists, in another the Lutherans, in another the Presbyterians, in another the Episcopalians, and in another the Catholics—all worshiping the same God. They were under the same roof, but separated by thin partition walls made by men. I thought as I sat under this roof, this is like the church of Christ, divided and separated from each other by the thin walls of opinions made by men; but how much better it would be if all the walls could be removed, and we could stand together as one congre-

gation of believers." This was too good. I became Methodistic, and shouted "*Amen.*"

Thank God, people are growing tired of these human chains—man-made creeds and confessions—and are reaching out for liberty. So long as this institution exists, with its one loaf, there will be a silent, eloquent, powerful and convincing sermon on church unity preached. This is the age of investigation and Bible research, and we predict that the twentieth century will usher in the oneness of God's people, when Christ's prayer will be answered, the world will believe, and the kingdoms of the world will become the kingdom of Jesus Christ, the Lord.

3. In what way do we show, or proclaim, Christ's death in this institution? As the servant of God breaks the loaf, we are reminded of the fact that the body of Christ was broken, nailed to the cross; and by faith we behold the nail-prints and the open side. As the wine is poured from the vessel, we behold the fountain that was opened in the house of David for cleansing. We see the blood, hear again the groans of the Son of God, and witness again his death.

Each one must partake of these emblems for himself; there can be no substitute. I can not partake of them for you. Neither can we partake of the divine Christ for any other than ourselves. Once, while pastor of a church, we had a very interesting prayer-meeting, and those who could not be present would often send a verse to be read for them. One night a young lady came to the pastor, and said: "Sister Dudley could not come to-night, so I came in her place. I represent her."

"You say you came in Sister Dudley's place?" enquired the preacher.

"Yes."

"Well, I am glad to see you. But who came in your place? I suppose, as you came in her place, *you* are absent."

She saw that she was there in her own place, and could not represent another.

How often have you seen the consecrated mother, in a protracted meeting, anxiously watching her dear son, for whom she had prayed and to whom she had talked, wondering if he would not in that meeting confess Christ? I declare unto you, my beloved, that, if it were possible for the preacher to accept Jesus for you, there would not be one sinner left out of Christ. But this he can not do. You must take Christ yourself. It is a personal matter. It is "whosoever will."

So it is with this communion. Each man must examine himself; and if we judge ourselves we will not be judged (1 Cor. 11:28-32).

Do you ask if I believe in close communion? I do. It should be so close that Christ only be included. When we commune with each other, and begin to judge as to the fitness of others, it becomes too open, and we partake in an unworthy manner. It is the Lord's table, and the Father's children are invited. It is not the privilege of a member to invite; neither is it his privilege to debar. The communion is not a church ordinance. It was instituted before the church of Christ was established. It is an ordinance of the King, and his subjects must observe it.

4. What is it? It is not the real, the literal flesh and blood of Christ, but the symbols.

In 1861 a brave volunteer turned his back upon loved ones in his little home, nestling among the hills of the Blue Ridge and the spurs of the Alleghanies, in Craig County, Va., and went to the battlefield to fight for what he believed to be right. On the third of July, '63, in that fatal charge made by Pickett, he was shot down, and there gave his life for his country. On the following day (July 4th) a son was born. As he grew in stature and in knowledge, his mother would point to a photograph, and tell him that was his father. He grew to be a man, and at last had the privilege of tramping over the ground that had been made sacred with the blood of a father. He can not express to you his feelings as he stood upon that holy ground; the acute conception of fancy with the vivid flights of imagination would be inadequate to the task. When he returned to his home, and looked again upon the picture as it hung upon the wall, he remembered that his mother had told him that it was his father. Did she mean that that picture was the real father, in a literal sense? No; she meant that that was his photograph, and looked like him. He has never seen him; but some time he hopes to see him face to face, and then he will no longer need the picture, for he shall see him as he is.

More than nineteen hundred years ago Jesus left his home, said farewell to his Father and the angels, and came to this earth as a volunteer to fight a battle with the world, the flesh and the devil. It was on Calvary's brow he met the devil in all of his Satanic

majesty, and there for hours waged the war. Angels looked down over the battlements of heaven, ready to cheer the Man of Galilee, while devils hissed and jeered. The sun veiled himself in midnight darkness, and refused to shine upon such an awful tragedy; the moon blushed for shame, and the stars went out; the earth quaked, the veil of the temple was rent in twain, and the Son of God was slain, the devil was vanquished, and lost humanity was once more won back to God.

We have never seen this Elder Brother face to face, but he has left his photograph—this institution, and to see this is to see Jesus by faith—through the heart's eye. Some time he is coming to receive us unto himself, and then we shall be with him and see him in his beauty.

5. How often should the disciples remember Christ in this institution? Why do we as a people observe it every Lord's Day? Why not once per month, or once per quarter, or once per year? Can we prove from God's word that we should observe it every Lord's Day? Suppose we try. Why is Sunday called the Lord's Day? Six days belong to us, but one day God has reserved to himself—not as a Sabbath, but as an high day, his own day, the day on which he does his work. It was on Sunday that the law came down to Moses to redeem Israel from idolatry; it was on this day that Christ arose from among the dead; it was on this day that he appeared first to Mary and then to his apostles (John 20: 1, 19); and the next time we see him is on his own day, for John says: "And after eight days Jesus stood in their midst" (John 20: 26).

It was on this day that the Holy Spirit came and the church was born, Christ was preached, and, for the first time, men were baptized in the name of the Lord Jesus (Acts 2:42-47). The communion is now observed for the first time in the new kingdom. Christ had said to his apostles, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22:29, 30). Again he said unto them: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25). What did he mean when he uttered these words? Did he not mean to say, I drink of the fruit of the vine with you now in the flesh, and outside of the kingdom; but I will drink it again when the kingdom comes, not in my flesh, but anew—that is, in my spirit? And was not this promise fulfilled on the day of Pentecost, the Lord's Day? We are told that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:42). Luke tells us that upon the first day of the week, when the disciples came together [For what purpose? To hear preaching? No; but to *break bread*], Paul preached unto them (Acts 20:7). Breaking of bread was primary and the preaching was secondary. And Paul exhorts the Corinthians to lay by in store on the first day of the week (1 Cor. 16:2).

But some one says it is nowhere stated that we are to meet on every first day. Once the speaker was associated with an evangelist of the Baptist Church in a

union meeting. The evangelist told the people to go to their own churches on Sunday morning, but to come back at night to hear him. This preacher said to the evangelist: "I am sick, and do not feel like preaching to-morrow."

"Then bring your people over to hear me," was his reply.

"But," said the preacher, "we are a peculiar people, and believe we should meet every Lord's Day and remember the Lord in the communion, and, if you will promise to have the emblems present, and will give us a part of them, I will come."

"But the Bible doesn't say every Lord's Day, my brother. It means only when we meet for that purpose it is to be on that day. It does not mean every first day."

The preacher replied that God commanded the Jews to remember the Sabbath day to keep it holy, and it did not mean for them just to keep one once a month, or once a year, and then to do as they pleased the rest of the time.

"But," said the evangelist, "a Sabbath day is a Sabbath day."

"Yes, and a Lord's Day is a Lord's Day," said the preacher.

How often do you celebrate the Fourth of July? Why do you celebrate it once a year? Because it represents an event. So with the communion. It represents the resurrection of Christ, and is on the resurrection day, the *Son's* day.

We find in Lev. 24: 5-8, an account of the shew-bread and the tabernacle. The tabernacle is a type of

the church, the Sabbath a type of the Lord's Day, and I believe the shewbread is a type of the communion, and the priests a type of Christians. The Lord said to Moses that this bread should be set in order every Sabbath. Now, if these things are types, does it not follow that the antitype must be set in order on every Lord's Day? How many congregations among the disciples are apostolic in this matter? Is it not too true that we preach better than we practice? We are fine at an argument. Have you not seen some who would stickle for a "thus saith the Lord" and make a demand for "chapter and verse" for everything—opposers of organized work, anti-organ, anti-missions and anti-everything but to ante up; persons who could make it hot for a Methodist on baptism, and could "spute" a week on the necessity of breaking of the bread every Lord's Day, but who would themselves be absent at least three-fourths of the time? They can "spute," and the only way to stop their mouths is to ask them for twenty-five cents for missions, and they will disperse immediately. I had rather have in my congregation a man who is blind, deaf and dumb, but who is always present at the communion service, than to have an eloquent, logical and powerful debater, who comes only now and then. The first man's practice will be the most logical, eloquent and convincing argument in favor of weekly communion.

Suppose you were to receive a summons from the Commonwealth to appear in open court on a certain day to testify in behalf of the Commonwealth against a criminal. Would you treat it lightly, and, because of rain, heat or cold, refuse to go? If you did, the

judge would enter a rule against you. If you refused again, he would issue an attachment, and an attachment, you know, means to attach—to lay hold of. The sheriff would come, and, with the strong arm of the law, he would force you into the presence of the judge, that you might receive punishment for contempt of the court.

Dearly beloved, we are hereby summoned, in the name of the commonwealth of the Lord Jesus Christ, to appear in open court on the first day of the week, to testify in behalf of the Man of Nazareth against the devil. For one, I am afraid not to heed the call. There is danger of the great Judge of all the earth placing the death-warrant into the hands of the sheriff of the supreme court, directing him to bring us into His presence, to be tried for contempt of the highest court of the universe. And for this awful crime—high treason against the Prince of peace, the Author of life, the Lord of lords, the King of kings, the Son of the Most High—we may be driven from His presence into outer darkness. "Forsake not the assembling of yourselves together, as the manner of some is" (Heb. 10:25).

Some people tell us that to commune every Lord's Day is to make it too common, and that it will rob it of its solemnity and power. Just as well say that prayer, the daily practice of the Christian, will lose its power over your life because of its frequency. Do you know that the great Methodist Church does not only believe in, but actually practices, weekly communion? The Methodist Church is composed, in a measure, of presiding elders, and it is the duty of these

presiding elders to conduct quarterly meetings on every Lord's Day, and in these meetings they celebrate the Lord's Supper, and therefore partake of these emblems every Lord's Day in the year. Now, if these big elders, the leaders of their church, can partake every Lord's Day, and the institution still retain its solemnity and power to them, may it not also hold good with the little elders?

I knew a man whose family was composed of a wife and one child, who, when lying upon his dying-bed, called to him his wife and baby boy, and said: "I have struggled hard to leave you a home, but have failed;" and, holding a little silver cup in his hand, he said to his companion: "Give him this, and tell him it is all that I had to leave him; tell him to keep this in memory of me." Do you think that that boy will grow tired of looking at that cup—that which represents a father's love and sacrifice? Jesus said: "The foxes have holes, and the birds of the air have nests, but I have not where to lay my head. I must leave you and go back to my Father. I'll leave with you this institution, which symbolizes my broken body and my shed blood. Look upon it and think of me; it represents my love and my sacrifice for you, and by so doing you will publish my death till I come."

Once, we are told, a man was traveling through the East, and in an ancient city he stood before a large stone church. He noticed in front of the church a marble figure, which represented a pet lamb. He asked an old woman, who stood near, what the figure represented, and she said: "Have you been so long time here and have not heard about it?"

Many years ago a painter had climbed to the top of the steeple, and, while painting it, the scaffold broke. The poor man fell to the hard pavement below, but it did not hurt him. The pet lamb was playing in front of the church, and he fell across the lamb. The fall killed the lamb, and the man, out of the gratitude of his heart, had this monument placed here, that the people might know how he was saved in that fall.

We, too, beloved, fell from our high estate; but, thanks be to God, the Lamb of promise, the spotless, sinless Son of God, was in our way, and we fell across him. The Lamb was killed; the blood was made to flow; and he, anxious that we might not forget his love for us, gave this monument to be placed in every congregation, that the world may see and know the means of our salvation.

6. This institution gives to us an argument for the divinity of Jesus Christ that is absolutely unanswerable. The imagination can not create anything. This institution is here, and it must either rest upon falsehood or truth. We believe that Jesus died, and these emblems represent that death. We believe that Jesus arose from the dead, and the day upon which this institution is observed represents that fact. Another proof is the perpetuity of this institution. "Do this," he said, "till I come again." The burning bush seen by Moses could not be consumed, because God was in it. The church of Jesus Christ has suffered persecution, but for more than nineteen hundred years this institution has existed, testifying in every age to the death and resurrection of Jesus Christ.

7. The doctrine of the returning Lord is set forth in this institution—one of the essential and most vital doctrines of the Christ, and yet one that is little preached from the pulpits of our land. He has promised to return. "And while they were looking steadfastly into heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

"Knowing this first," says the apostle Peter, "that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am there ye may be also" (John 14:1, 3). "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16, 18).

May the Lord hasten his coming.

SERMON XIII.

THE ARK A TYPE OF THE CHURCH.

TEXT.—Acts 4:12: "For there is none other name under heaven given among men, whereby we must be saved."

The Old Testament is full of symbols, shadows and types. There has never been a time since man by transgression fell that God has not been willing to save him; but in all the ages his salvation has been through the Christ. First, the Christ of promise, and last, the Christ of fact. As the sun is the center of the solar system, with all of the planets revolving around him, so Christ is the center of the kingdom of God, around which all the symbols, shadows and types revolve. As the needle points to the north star, so do the words of God's book, the divine compass, point to the "bright and morning star."

No sooner did we learn of man's fall than we hear of His purposed redemption in the promise: "The seed of the woman shall bruise the serpent's head." See the picture—the first man and woman ever made, not born of woman, but made in God's image, are transgressors of his law. The first child that is born is a murderer, and the second is murdered by his own brother. They sow to the flesh, and of the flesh reap corruption. The harvest is so great that God saw and declared that every imagination of the thoughts of his heart was only evil continually, and He decided

to destroy him from the earth; but not until He gave him an opportunity to be saved. There was just one righteous man living at the time. That man and God were a majority. There is only one number in the universe—number one. Man is a cipher when he stands alone; put him with God and we have ten, and ten is more than a million billion ciphers. Noah is commissioned to build an ark for the saving of the people. I believe, had every soul been saved save one, and had he been a poor negro in the jungles of Africa, God would have set such value upon him as to have given his Son Jesus to die that he might live.

Noah is commanded to build the ark. God gives the plan. It must be according to the plan. Had Noah made it one cubit higher, broader or longer he would have violated the plan. Let us see wherein this represents or is typical of the church of Jesus Christ.

1. It must be out of gopher wood. Why was this? What virtue is there in gopher wood? Suppose Noah had said, I am the builder and I see no efficacy in gopher wood, and will, therefore, presume upon God's goodness and change the plan by putting in a small piece of some other kind of wood; what would have been the result? The plan would have been destroyed, the type set at naught, Noah would have sinned, and we believe God would have raised up another to have carried on the work. When God commands, whether we can understand or can see any virtue or not, it is our duty to trust and obey. The man who will not believe anything but what he can understand has a contracted, shriveled heart; while the man who, trusting to God's goodness, presumes to change his plan,

has overfaith, dropsy of the heart, which will damn the soul.

But why make it out of gopher wood? One kind of material equals *oneness or unity.* The church of Christ when established was one, and should be so to-day. The greatest sin ever committed against the Son of God is a divided church. The greatest weapon in the hands of the devil to impede the marches of Christ's army and to throttle the power of the Holy Spirit, is a divided church. The world can never be converted so long as the church is divided. The apostles condemn division and advocate unity; Christ's prayer is that we be one. The speaker at one time lived in a town of twenty-five hundred people. He was the pastor of a church in that city. The spiritual condition of the community was at a low temperature. The pastors got together and discussed the situation and decided to invite a noted evangelist to hold a union meeting for ten days. The evangelist said he would come, provided all denominational lines were ignored and all sectarian differences be forgotten. Episcopalian, Methodist, Baptist, Lutheran, Presbyterian and Disciple preachers agreed to this. The evangelist came, the meeting was held in the Baptist Church, the people came and many were converted. We could not help thinking, if unity be necessary in order to hold a successful meeting of ten days, which shall result in the conversion of souls, why not unite for one month? If it be a good thing to unite for one month, why not for all time?

Suppose that the church had been a unit in that city, what would have been the result? Think of it

from an economical standpoint; instead of spending $3,000 for a Baptist house, $3,500 for a Lutheran house, $7,500 for a Methodist house, $12,000 for a Presbyterian house, $14,000 for an Episcopalian house, and $10,000 for a church of Christ, one house could have accommodated the people, and all of the money that was wasted in denominational structures could be given toward the building of houses of worship in destitute fields. Let us suppose the Episcopalians gave their pastor $1,000, the Methodists $1,000, the Baptists $1,000, the Presbyterians $1,000, the Lutherans $1,000, the church of Christ $1,000. Let the prayer of Christ be answered, and you will have $5,000 in one town that is being wasted in fostering denominationalism, which is a sin. With a united church I verily believe the world could be evangelized within ten years. It is not *union* that we want, but *unity*. Christ never prayed for church *union;* the apostles never advocated it. Christ prayed for *unity,* and his apostles advocated it. Take pieces of ore from six different States, put them into a box and you have union, but each one is distinct from the other; put box and all into a furnace, and when it comes out you have a piece of pig-iron, each having lost its identity. This is *unity*.

But some one says: "Then I suppose you think your church is the only one that is right and we must all join you." No, I have no church, and I do not want you to join me and I will not join you. Let us all join Christ.

One time I was holding a meeting in Tennessee, and I preached just like I imagined Peter preached

on the day of Pentecost. We had a man in the audience who was so straight that he leaned a little. I had not abused those who differed from me, and he had decided that I had not given it straight. He said: "The people do not know what church you represent. [I do not know whether that was a reflection on the preacher or the congregation.] Some say you preach a little like the Presbyterians, but not quite; others, say like the Baptists, but not exactly; others, like the Methodists, but they do not believe you are a Methodist; and some say you preach a little bit like these Campbellites, but not exactly; and they do not believe you are a Campbellite." Right he was. These were anti-missionary, anti-organ and anti-everything but to ante up. "Then there are some who say they believe that man Book is a good man and is trying to go to heaven, but he is not a member of any church. He is trying to build a church of his own. Now I want you to tell them what church you are a member of."

At the next service I asked them if they wanted to know. They did, and I proceeded to tell them. I read Matt. 16:18: "Upon this rock I will build my church and the gates of hell shall not prevail against it." I said I am a member of this church. Now do you want to know my name? I then read Isa. 62:2: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." Acts 11:26: "And the disciples were called Christians first at Antioch." This is my name. Some one said: "I told you he was a Campbellite."

One time I was on a train when a man came in

who looked like a doctor of divinity. The coach was crowded and I invited him to sit with me. I gently put into his hand a tract on "Why I Am a Christian." He looked wise for a moment, and then said: "Are you the author of this?"

"I am," was the reply.

"What church do you represent?"

"The church of Christ."

"I suppose we all do that."

"Well, that is the only one I represent."

"I mean what particular branch of the church do you represent?"

"I do not represent any branch at all. I represent the vine, and I am a full-grown branch myself."

But some one will say: "When you call yourselves Christians, do you not arrogate to yourselves that name, and in that way declare that others are not?"

No. We do not claim to be the *only* Christians, but Christians *only*.

When I was a baby my mother named me William, but after I became a youth, some fellow nicknamed me "Bill." Suppose when I go home some man should step up and say, "How are you, Bill?" and I should say, "That is not my name; my name is William." And he would reply: "Do you mean to say that you are the *only* William in Craig County?" Certainly not; I mean to say that *my* name is William; but if you want to call yourself "Bill," that is your lookout, not mine. I am just William.

Unity is in the air! It is coming. We can not force it. When I began to preach I imagined they were all going to join us, and I proceeded to make

my pulpit a dissecting-table, and at once cut and carved everything I did not endorse. I could stir up more trouble in one sermon than ten preachers could remedy in twelve months. An old farmer *en route* to market must cross a river. It is frozen over and he takes his axe and cuts and slashes his way through; but soon it is frozen again. Had he waited until the spring came, when the warm sun poured its gentle rays down upon the ice, it would have melted, because it could not have kept from it. So it is with preaching. We may fight and abuse and get the people mad, close their ears and drive them away, or simply preach the gospel with God's love shining through it into their hearts, melting away all differences and thus uniting them in Christ.

2. Make it out of gopher wood and make it three stories high. There are three persons of the Godhead—the Father, the Son, the Holy Spirit. Three ages: Patriarchal—the age of the Father; Mosaic—the age of the Son; and Christian—the age of the Holy Spirit. What is the sin against the Holy Spirit? In the first age the Father came and tried to save man. He would not believe. In the second age the Son came and they killed him, and now in the last age he sends his Spirit, and to refuse to hear him is to commit the unpardonable sin (Mark 16: 15, 16).

3. Make it three stories high, with one window in the top. What does this mean? If there is just one window in the ark, then there must be just one window in the church. This window is the Bible. A window does not give light; it is only the medium

through which the light comes. What would you think of a man who would go into a dark room and put his face against the wall and pray God to give him light? The sun is the source of light, and it shines through transparent substances, and the man to see the light must put himself in a position to see it. God would not work a miracle for his special benefit. It is just as absurd to pray for faith when God says it comes by hearing the Word of truth (Rom. 10). The Holy Spirit is the source of inspired light, and the word of God is the medium through which he shines.

Do you know why we have so many denominations? Man has put too many windows into the church. A Campbellite is a man who makes A. Campbell's book on baptism his window and Campbell his sun. He reads this for argument's sake. He knows every verse in the Bible on baptism. He can argue with a dry-land Christian all day. A Methodist is the man who takes the Discipline with John Wesley as his sun, and, shining down through this window, he is a Methodist. A Presbyterian is the man who takes the Confession of Faith with Calvin as his sun, and, shining down into his heart through this window, he becomes a Presbyterian and can not help it. A Lutheran is the man who looks through the Augsburg Confession with Luther as his sun, while the Episcopalian beholds his light as it shines through the Prayer-book. The Bible, God's word, is the divine window in the church of Jesus Christ, the Holy Spirit being the light. Look through this window and you become a Christian *only*. To make a Presbyterian, you must take the Bible and the West-

minster Confession; to make a Methodist, you must take the Discipline and the Bible; to make a Lutheran, you must take the Augsburg Confession and the Bible; and to make an Episcopalian, you must take the Prayer-book and the Bible; but to make simply a Christian, you take the Bible *only*. Let us close up all of these human, man-made windows and let the Holy Spirit do his perfect work as he shines down into our hearts, revealing unto us the Son of God.

4. Make one door in the ark. Now, if there is one door in the ark there must be just one door in the church. What is that door, says one? Baptism is the answer. But Jesus declares that he is the door (John 10). Now, if Jesus be a door and baptism be a door, then we have two doors in the church, when there is only one. If baptism be a door, it is a back door and *you* put it there, the Lord did not. If baptism be a door, then a sinner to get into the church must go in at the door, and if he is turned out, he must go out at the door and therefore must be re-baptized.

Nowhere in God's word can you find where baptism is mentioned as being a door. It is simply with faith, repentance and confession a stepping-stone that leads up to the door which is Christ, and we enter by him (Gal. 3:27).

5. After the ark is constructed take into it the clean animals first. What does this mean? When Christ gave the first commission he said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

Then take into the ark the unclean. Christ in the second commission said: "Go teach all nations—preach the gospel to the whole creation."

Take into it the four-footed beasts, creeping things and fowls of the air. What does this mean? Read an account of the conversion of the Gentiles in the tenth chapter of the Acts of the Holy Spirit, commonly called the Acts of the Apostles. In the vision Peter sees in the sheet four-footed beasts, creeping things and fowls of the air. The rich and the poor, the high and the low, the great and the small, men of every nationality, tribe and tongue can enter. *Whosoever will.*

6. The Lord shut him in. Noah could build the ark, but he could not close the door. Neither can any man close the door of the church. Think of a man presuming to have the authority to vote a man in or out of the church of Christ. It is ridiculous in the extreme. On one occasion the speaker was preaching for a church when a poor fallen woman confessed Christ and asked to be baptized. She had made a profession of her religion in another church; and the church decided that she was converted and good enough for heaven, but that it would not do to baptize her, thinking it might hurt the standing of the church. The man who was responsible for her downfall, if he had money and social standing, could have gotten into that church. God hasten the day when there shall be but one standard of morality, and when we shall require as much of men as we do of women. When she demanded baptism at our hands some of our women said: "Wonder if he will baptize that woman?

We will vote against her." They did not seem to know that they had all been disfranchised on this question. They were told that the preacher would baptize her upon the confession of her faith, if all the members of that church left. There was nothing else to do. I like the statement made by the Irishman when two of them came across Old Hickory Jackson's grave: "Here is old Jackson's grave. And do you reckon he went to heaven?"

"Faith, and I do not know about that, but there is one thing about which I am absolutely certain, and that is that if he took a notion to go there, all the devils of hell could not have kept him out."

That is true. If a man wants to go to heaven, all the demons of hell and the angels of heaven, with all their combined forces, can not keep him out. The Lord shut him in.

One time in a union meeting the pastors of the various churches announced that on the following Sunday the doors of their churches would be open, and turning to me said: "Bro. Book, have you any announcements?"

I arose and said that the church of which I was a member was opened on the day of Pentecost and would remain open until Jesus came.

7. And when God shut Noah in He shut the people who would not believe out. They had heard the last sermon and received the last invitation. The heavens are covered with midnight darkness; the lightning, which is the countenance of almighty God, flashes from east to west and north to south, answered by the thunder, which is his voice. The windows of heaven

are opened and the floodgates of the mighty deep are uplifted; the rain comes down in torrents; the low ground is inundated; buildings are removed from their foundation; dead bodies are floating upon the mad waves. In my imagination, I see men and women with their children clinging to their skirts as they climb the heights, hoping to escape the surging, foaming waters; behold the father clinging to his wife and child; higher and higher they climb until, exhausted, they fall and disappear forever. If Noah could have stood upon the doorstep and reached out his hand and given an invitation in these last moments, they would gladly have accepted, but too late was the cry; the door was shut.

All who remained on the outside were lost. The door of the church shall some time be closed. We do not know the day or the hour.

At that awful, fearful midnight hour, when all humanity is hushed in sleep, and all is silent, save now and then the rippling of a gentle zephyr which shall go forth to kiss the bosom of some placid lake, the Son of man will come. His angel shall descend from heaven, clothed with a cloud, with a rainbow about his head, and with one foot upon the earth and the other upon the sea, with an outstretched hand toward heaven, he will declare that time shall be no longer. The oath shall no sooner have proceeded from his lips than it shall be ratified by the God of heaven. The trumpet shall sound and resound throughout the universe, and shall penetrate every grave and the depths of the sea. The sleeping dust shall revive, and those who sleep, in company with the untold millions who

sleep in death, shall wake, only to see that the sable curtain has been rent in twain from top to bottom, and that the midnight darkness has been dispelled by the glorious light bursting forth from the Son of God. Yes, we shall see him coming, not guided by the shimmering light of the Star of Bethlehem, but by his own ineffable glory, which shall beam forth into the faces of his many saints, and be from them reflected into the dark corners of the earth and the innermost depths of our hearts, making them like unto transparent glass, thus revealing all of our loathsome and ungodly deeds which we have ungodly committed. We shall see him coming, then, not to be born in a stable, but to be the King of kings and Lord of lords. We shall see him coming, then, not to receive a reed of mockery, but to receive the scepter of the universe. We shall see him coming, then, not to be summoned before Pilate's bar, but to summon Pilate and Herod, the Jewish Sanhedrin, with all of the nations of the earth, to stand before his own inflexible bar, to give an account for the deeds done in the body. Yes, we shall see him coming, then, not to receive a crown of thorns, but a crown bedecked and bejeweled with glittering stars from the hand of almighty God, the Father. Yes, we shall see him coming with ten thousand of his saints to take vengeance on them who know not God and who have obeyed not the gospel of the Son of God. The sun shall hide himself in midnight darkness, the moon shall turn to blood, the stars shall melt to dust, the elements shall melt with fervent heat, the mountains shall melt and run like wax before the flame, the rivers shall burn like pitch, the earth shall

reel and stagger to and fro like a drunken man; and then too late shall be the cry, "Jesus of Nazareth hath passed by." Only those who are in the church—the ark of safety—shall be saved, while those who are on the outside shall scream, "Lost! lost!! lost!!! Too late; too late!! You can not enter now. Too late!!!" My dear unconverted friend, will you not enter now and be saved?

SERMON XIV.

WHAT MUST I DO TO BE SAVED?

TEXT.—Acts 16:30: "Sirs, what must I do to be saved?"

Two men had been locked in the inner prison at Philippi, merely because they had dared to preach the gospel of Christ. A great earthquake had taken place in that city and the prison doors had been jarred open, and the prisoners, instead of going out, had remained in their cells. The keeper of the prison was afraid and would have killed himself, but Paul, one of the prisoners, said: "Do thyself no harm, for we are all here." Then the keeper of the prison called for a light and sprang in, and came trembling and fell down before Paul and Silas, and said: "Sirs, what must I do to be saved?"

There are two sides to the question of salvation—the human and divine sides. In the first place, we want to notice the relation of the divine in answer to this question. Everything that can be done for the salvation of the sinner from the divine standpoint has been done; and if a man slights that, it is his own fault, and not the fault of the divine. How do I know that this is a true statement? I answer, Because I know that my heavenly Father is anxious for the salvation of this world, and that he has done all that he can do to that end; for in John 3:16, Jesus says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,

but have everlasting life." You could not ask for any better evidence of God's willingness to save the world. And I know that no man ever came to Jesus Christ while He was on earth and was refused what he, in sincerity, asked. And the Holy Spirit is knocking at the door of the heart of every unconverted man here to-night, saying: "If you will open the door, Jesus will come in and be the divine guest of that heart." In the fourteenth chapter of Luke, Jesus says: "All things are now ready." Here he states a truth so far as the divine side is concerned. It is the work of the Father to adopt; it is the work of Jesus to redeem; it is the work of the Spirit to regenerate; it is the work of the church of Jesus Christ to receive. Well, now, this is why you are not saved: you have not complied with the human side of salvation, and God can not do for you the part that is left for you to do yourself.

What must be done from the human standpoint? *You must obey.* I hear Jesus Christ say, as recorded in the seventh chapter of Matthew. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it." I hear Jesus saying again: "If ye love me, ye will keep my commandments." And I hear the apostle James

(11:17) say: "Even so faith, if it hath not works, is dead, being alone." And I hear Paul, in his second Thessalonian letter (1:1-9): "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction." I turn to the last book of the Bible, and read in chapter 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." And so, from all these quotations, we argue from the human standpoint that God requires the sinner to obey. In the first chapter of Romans, sixteenth verse, Paul says: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I want you to notice that in all the ages of the world God has required obedience on the part of the sinner. You can not find where Jesus Christ accepted, or where God accepted, an excuse coming from any man for refusing to do what He commanded him to do.

Suppose we illustrate from the Garden of Eden. God placed Adam and Eve in Eden. He made them free moral agents. Let us see how they got out of the Garden. The very first thing we notice is the devil preaching a falsehood. Now, it was not preaching a falsehood, alone, that caused Adam to get out of Eden. Nor did hearing and believing, alone, cause him to be driven out. But when he heard and be-

lieved and obeyed that preaching, sin entered into the world, and death by sin, and Adam and his companion were driven out of Eden.

Now, we want to see how we can have Paradise regained. Man gets back into Paradise as a result of preaching. This preaching must be through human instrumentality. It is not as a result of preaching and hearing alone that a man gets back; nor is it as a result of preaching, hearing and believing; but when the sinner hears, believes and obeys the gospel message, it is then that he gets back into Paradise, and is redeemed by the blood of Christ. So you will notice that man's fall was caused by disobedience, and man is reinstated by obedience.

You may remember how it was when the children of Israel were redeemed from Egyptian bondage. Moses married a Midianitish woman, and Miriam, Moses' sister, was displeased with this, and God caused leprosy to fasten upon Miriam. If every woman who has said something mean about her brother for marrying, were to have leprosy, there would not be enough outside of the camp to look after the sick. Moses prayed to God in behalf of his sister. "O God, I beseech thee to heal her; heal her now." Now, it does seem that if ever there was a time in the history of the world when God would heal, independent of law, it would have been in that case. But God said to Moses: "I have a law for the cure of leprosy. Take that woman out of the camp seven days. Comply with my law and she will be cured." She was taken out from the camp the required time; the law was complied with, and God healed Miriam.

That represents salvation. Here is a man who has the leprosy of the soul—he is a sinner. God has a law for the cure of spiritual leprosy. Here comes a sinner and says, "Save me now." But God says, "You yield obedience to my gospel." But the sinner says, "Can't you save me without obeying?" Sometimes you will find a poor fellow down on his knees, begging. The minister will be petitioning God to save that man. But if God would not answer the request of Moses to heal his sister, independent of His established law, can we expect that, under the New Covenant, God is going to answer man's prayers and heal their spiritual leprosy, regardless of His gospel law?

You will remember that on another occasion, having crossed the Jordan, Israel desired to capture the city of Jericho. God gave them a plan for the capture. He said: "Form your forces in marching order and march around the city once each day for six days, and on the seventh day march around seven times, and on the seventh circuit raise your voices in a great shout and blow a great blast on rams' horns, and when you have done all that, I will knock down the walls, and you will go in and take possession." But where could there have been any power in rams' horns? I imagine that when they started around in the order described, somebody on the other side of the wall said: "Let us see what they will do." And when they saw nothing in the way of arms but rams' horns, I imagine that some one said: "You need not worry about that. Only a Coxey's army. Just so they keep off the grass, it will be all right!" They have gone around six times

and the walls are as secure as when they started around the first time on the first day. They marched around the walls the seventh time on the seventh day, and raised their voices in a great shout, and blew a great blast on the rams' horns, and down went the walls and they took possession of the city of Jericho. Now, are you going to say that they blew the walls down with rams' horns? No. Man's side in that case was to honor God by doing what God commanded, and when they had done that, God said: "Here is the victory."

By and by these Israelites said they wanted a king, like the nations about them. God gave them Saul, the son of Kish, one whom they could admire because of his stature. Result—that one man became disobedient. The Lord said: "I remember what Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The next day when the Lord's prophet came along, and Saul said unto him, "Blessed be thou of the Lord; I have performed the commandment of the Lord," Samuel said: "What meaneth this bleating of the sheep in mine ears, then?" He first pretended that he had done what the Lord had commanded, but his sin could not be hid, and then he tried to shift the responsibility upon others. First *I,* next *the people.* I saved out the best to make a sacrifice unto the Lord. But God told him, "Behold, to obey is better than sacrifice and to hearken than the fat of rams, for rebellion is as the

sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." He was a miserable humbug. Do you know the anatomy of humbug? A boy one time, studying bugology, took a foot from one bug, a wing from another, a head from another, put them together, making a new bug, and showing it to the professor, asked: "What kind of a bug is this?" The answer was, "Humbug." A church-member with a foot for the ballroom, hand for the card-table, appetite for red liquor and a heart for Christianity is a spiritual humbug.

On another occasion the Syrians, in a raid, had captured a little Jewish maid. Naaman, captain of the Syrian hosts, was a mighty man of valor, but he was a leper. Through the instrumentality of this little Jewish maid, he was introduced to the Lord's prophet. He appears with his retinue at the door of the prophet, seeking a cure. But, instead of going out to him, Elisha merely sends word to: "Go, dip yourself in the river Jordan seven times, and you shall be cleansed." But Naaman was mad; the cure was too simple. His servants said, "Master, if the prophet had told you to do some great thing, you would have done it. Suppose you go down and try this remedy." He goes down and dips himself six times in the river Jordan; but he is still a leper. He dips himself a seventh time, and his flesh is restored as the flesh of a little child.

Now, coming down into the New Testament, Jesus says: "Marvel not that I said unto thee, Ye must be

born again. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I want to say that Jesus Christ has a law of pardon in his gospel, and if the sinner wants to be a saved man, God will save him just as soon as he places himself in a position to be saved. He has no promise till he obeys.

I want to make a jury of my audience, and when I have gotten through with the evidence I want you to render the verdict. Suppose I have a man to come into court to help me in a case and he goes on and tells his story. I put another witness on the stand and he testifies to the same thing. I put a third and a fourth witness on the stand, and they, too, testify to the same facts, without substantial variance. You would say that I had had that thing all fixed up before coming into court. But suppose that while each of these four witnesses testify to some facts which the others do not testify to, there is, nevertheless, no contradiction—then you would not think of charging collusion. Now, I want to have Scriptural evidence as to what a sinner must do in order to come into pardon of sins. Then, Matthew, you are summoned in the name of the commonwealth of Jesus to testify as regards the plan of salvation, and you are to tell the truth, the whole truth and nothing but the truth. Did you ever know a man called Jesus?

"Yes, sir; in the first chapter of my Gospel you have his genealogy. In the second chapter you have his birth. In the third, his baptism, and in the fourth, his temptation. In the fifth, sixth and seventh you have his notable sermon on the mount."

Matthew, I want you to be careful. Did this man, Jesus, ever say anything about a church?

"Yes, sir."

What?

"Well, in the sixteenth chapter of my report of the gospel, Jesus is holding a conversation with his disciples, and he asks them, 'Who do you say that I am?' Peter, as a self-appointed spokesman of the eleven, answered: 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him: 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock *I will build my church,* and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'"

Matthew, what became of this man, Jesus?

"They nailed him to a cross and took his life."

Do you know what became of him after that?

"Yes, sir; they took his body down from the tree and placed it in a new sepulchre."

Tell the jury whether he ever said anything about his kingdom after his resurrection.

"Yes."

What did he say?

"He said: 'Go ye therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and

lo, I am with you alway, even unto the end of the world. Amen.'"

Now you will notice that there is not one word about repentance or faith in Matthew's testimony. It is simply, "You make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them whatsoever I have commanded." But we will not ask you to render a verdict simply upon the testimony of one witness.

Mark, you will be sworn: Do you know anything about this man whom they call Jesus Christ?

"Yes."

Tell the jury whether he said anything about the law of pardon after his resurrection.

"Yes, sir, he did."

What was it?

"He said, 'Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Is that all you know?

"Yes, sir."

Then, sit down.

You will observe that there is not one word, in what Mark testifies, about repentance. Now, I have no right to tell you that these two witnesses have told you what you must do to be saved.

Luke, you will testify. Tell the jury whether Jesus said anything about his kingdom and the law of admission into that kingdom until the day in which he was taken up?

"Yes, sir."

What did he say?

"'Thus it is written and thus it behooved Christ to suffer and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'"

Stand aside.

Luke is the only man who tells the place of beginning. He thus introduces two new thoughts—repentance and the place where the preaching is to begin. Now I will call John to testify.

What do you say, John? Be brief; tell the jury.

"He said: 'As my Father hath sent me, even so I send you. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.'"

John, is that all you know?

"Yes."

Then, stand aside.

Now, when you have brought together all the terms of pardon to which all four of these witnesses testify, you have the Bible answer to the question, "What must I do to be saved?" You have no right to predicate salvation on any one thing.

Matthew—"Make disciples;" Mark—"By preaching the gospel;" Mark—"He that believeth"—Luke—"and repents of his sins"—Mark—"and is baptized"—Matthew—"into the name of the Father and of the Son and of the Holy Spirit"—Luke—"shall receive remission of sins"—Mark—"and shall be saved." Matthew—"Teach them to observe all things; and I am with you all the days."

I want to go to Hartsville. I step to the door and meet a man and I ask him: "How far is it to Hartsville?" And he says, "Five miles." I go on in the direction of Hartsville for a distance of one mile and meet another man and ask him the distance to Hartsville, and he answers, "Four miles." But I say, "Hold on, my man; I met a man back here and he told me five miles to Hartsville." But he answers, "You were a mile back, at the door of the Tabernacle, when he told you that. You are not at the door of the Tabernacle now." And so I go on in the direction of Hartsville and meet two other men and ask each the same question, respectively, as I meet them, and each gives me a different answer; but each man tells the truth. Now, if the sinner is a poor heathen, the first thing he must do is to hear the gospel. Peter did not tell the three thousand enquirers on Pentecost to believe, for they already believed. He merely told them to comply with the remaining conditions of the gospel which they had not obeyed: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." They understood and obeyed.

Here is another man, Saul of Tarsus, who comes to Ananias. He believes and has repented, and is prayerful and has confessed. Ananias, the Lord's preacher, simply said to him: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Why did he not tell him to believe, repent and confess? Because he lacked only this one step of having rendered complete gospel

obedience. God's part was to lay down the law, and man's part was to obey.

I went into a town once to hold a meeting. They had locked every church-house in town on me and had refused to let me have the court-house to hold a meeting. I walked into a brother's store. He was blue and discouraged. We rented a hall. I said to him: "Give me a piece of pasteboard and some lamp-black, and I will write out some notices on this pasteboard." I prepared the notices, and secured a negro boy and told him to take a bell and ring it under every man's nose, and make them to understand that we were to have a meeting. We had a crowd, all right! After I had begun, I said: "I want you to understand that this building is free. Any man in town has the privilege of coming to this meeting, and correcting me if I am wrong." After the meeting had been going on a few nights a preacher in the audience said: "You made a mistake here to-night."

I said, "All right; what was it?"

He said, "Do you think a man can be saved without being baptized?"

I answered: "I do not know anything about that. I only know that Jesus said: 'He that believeth and is baptized shall be saved.' In the absence of his word on the subject, I am unable to believe and to say what he will do outside of his revealed will. 'He' is at one end and 'saved' is at the other end; 'faith' and 'baptism' are in the middle. Now, to get to 'saved' you must go through. I owe you $100. I give you my check on the bank. I think I have the money in this bank. Here is a check on another bank. I know I have the money in

that bank. Which will you take? The one that is sure."

"But," he replied, "there is only one bank of salvation."

"Correct, and here is my check-book, Mark 16: 15, 16: 'He that believeth and is baptized shall be saved.' This is sure. If you have salvation promised without it, issue the check," and I handed him the Bible.

"But I can not understand you. You say faith saves; the blood saves; baptism saves. How can all of these save?"

I replied: "The river is up—a boy falls into the stream. I see an old ferryman in the audience. He jumps into the boat, rows it to the boy, throws to him a rope. The boy gets hold, is drawn into the boat and brought to land. Some preachers on the bank discuss the means of salvation. One says: "The ferryman saved him." Another says: "No, it was the boat; had it not been for the boat, the ferryman could not have done anything." And another said: "But had it not been for the ferryman, the boat could not have done anything." And still another says: "The boy saved himself; had he not taken hold of the rope and crawled into the boat, he could not have been saved." You see that. All of these saved him. If you do not see this, you need not worry—you'll be saved anyhow."

Here is a chain, we will say, that reaches from heaven to earth. The first link God holds. By grace are you saved. That chain comes down, link after link, till it touches the earth. Save yourselves. Of course there is not one link too many in that chain, and

the chain itself is not to be broken. Now, God has not made salvation to depend upon any one link, but upon the chain.

But he said again: "Hold on here! I want to press the question. Do you believe that a man can be saved without being baptized? I do not believe that baptism has anything to do with it."

I said: "It does not make any difference whether you believe it or not. Salvation does not turn on your opinions or beliefs. But it does turn on what the Lord and his apostles say."

Just here I addressed a man in my imagination. What is your name?

"Peter, an inspired apostle."

Peter, can you tell us whether baptism saves?

"Yes; I am inspired."

Then, tell us.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached to the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Now, I said, you and Peter for it. You and Peter settle this question.

Then I said to this preacher: "I should like to ask you a question: Can a man be saved out of Christ?"

"No."

But Paul says in Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ."

I once heard a man say: "Let us suppose a man to be on the top of a mountain where there is very little water—maybe none at all. He gets converted. What would you do with him?"

Then I would baptize him.

"But suppose there is no water there?"

Is it purely a case of supposition?

"Yes."

Then I'll suppose that the fellow is not up there.

No, I am not ready to suppose anything when it comes to this question of God's salvation. And I stand here now and say that the very words which I now speak shall judge you in that day. You enter into a covenant, or contract, with a man, and that contract stipulates that the very moment that you have done three things that the man wants you to do, you shall have his farm. Just so soon as you learn the conditions of that contract—the three things to be done—you go straight ahead and do them, and the farm is yours. So Jesus Christ says: You want salvation. Here is my last will and testament. It is a conditional will; and the very moment you comply with the conditions of that will, I will give you everlasting life.

But you say, the preacher says: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Yes, faith, when one believes with his whole heart, will save. The heart is composed of intellect, sensibility and will. The man who believes with his intel-

lect only, has believed with one-third of his heart; when he believes with his intellect and sensibilities, he has believed with two-thirds of his heart, and when he has believed with his intellect, sensibilities and will, he has believed with the whole heart. To do this he must obey. (Rom. 10: 9 and 6: 17.)

But you say: "Paul did not preach baptism to the jailer."

He spake unto him the word of the Lord. Micah (chap. 4) says: "The word of the Lord shall go forth from Jerusalem." Peter preached the word of the Lord on Pentecost and he preached baptism. The word of the Lord is: Facts to be believed, commands to be obeyed and promises to be received.

My brother is dangerously ill. I call a physician. He diagnoses the case, pronounces it pneumonia, gives me a prescription. I read it. He says: "Give him ipecac and ammonia."

What is that for, doctor?

"He does not breathe well. I want him to be able to expectorate. This powder is for that. Then give him ten grains of quinine and acetanilid."

What for?

"To reduce the temperature. Put antiphlogistine on the chest."

What for?

"It is a local application, and will remove the pain. Then give him digitalis, which will act on the heart. This prescription will break up the disease. Then give him this tonic three times a day. Look after his diet and his exercise and he will get all right."

The doctor goes. I get the medicine—give all but

the digitalis—the brother breathes freely, the temperature is reduced, and the pain ceases and he goes to sleep. I wake him to take the digitalis. He says: "I feel good—never felt better—and will not take the medicine."

Soon he is dead from heart failure. Who is to blame? No one but the patient. He refused to take the medicine. Application: The sinner has soul leprosy. Christ, the Great Physician, has left the prescription in the Bible. The preacher is the nurse. First, the patient must take a spoonful of faith, mixed with love. This purifies the heart. Second, a spoonful of repentance. This acts on his life. Third, a spoonful of confession. He has rheumatism of the neck—is stiff-necked. This works on his pride. Fourth, a dose of baptism. This acts on the state. But when he believes, repents and confesses, he feels good and decides he does not need baptism. If he is lost, who is to blame? After he obeys the gospel here is the tonic: Courage, knowledge, temperance, patience, godlikeness, brotherly kindness, love—shake it up and take a spoonful three times a day, look well to the diet and exercise and you are sure of salvation. Go to the water—Acts 8:36; where there is much of it—John 3:23; down into it—Acts 8:38; buried—Rom. 6:4; planted—Rom. 6:5; raised—Col. 2:12; come up out of the water—Acts 8:39; body washed—Heb. 10:22.

No man can dispute your baptism after you follow the word of God. Will you obey? The invitation is yours.